

THE
MONTHLY MISCELLANY.

VOL. III.

AUGUST, 1840.

No. 2.

THE ARGUMENT FROM UNIVERSAL BELIEF.

THE argument from universal belief, under some form or other, is continually appealed to. Old and young, wise and unwise, the logician and the despiser of logic, the teacher of the highest philosophy and the deepest theology and the humblest reasoners and students, all who have any thing to establish or any thing to confute, are constantly retiring to this strong vantage-ground. It is of great importance then, that we should be able to appreciate the precise value of the argument—to determine when it is of weight, and when it should be set aside.

This is not so simple a matter as it may at first appear. What, for instance, shall we say to the following applications of this method of reasoning? How confidently might this belief of all mankind have been appealed to, to prove that the sun moves, while the earth is stationary! How could the possible existence of a New World have been reconciled with the universal notion in the minds of the men who lived before the discovery of our Western continent, that there was no world but that which their eyes had seen? On this ground, how undeniably true not long since, that there are demons and witches about us, besides those that we find ready at hand, walking up and down in our midst in bodies of flesh and blood, and who, one would think, might suffice. On this ground it cannot be true, as some have asserted, that the last ghost has appeared. Copernicus and Newton must have been in error. And to come to something not quite so

notorious, it cannot be true, as Berkeley has discovered, that the eye is not capable of appreciating distances, and that our decisions with reference to the shape and position of objects can only be formed by the united operation of the eye and an experienced judgement. It is evident that we have here some misapplications of the argument, and one would therefore inquire,—by what test can we distinguish the use from the abuse?

It has sufficiently appeared from what has already been advanced, that a notion is not necessarily correct because universal. Universality is not a test of truth. Men may accept in this age without any dissent opinions, which their posterity will discard without any dissent. The race of men which will fill our places five hundred years hence will reject some of our cherished opinions, just as the full grown man rejects with perfect confidence the notions which in his boyish days he cherished with perfect confidence. The opinions in question will not be universal, if instead of single men we take generations, and compare their views as we do those of individuals. The most that can be derived from our rule, thus far, is a previous presumption of soundness, open to investigation, and liable to be discredited. Since then a doctrine may be universally assented to, and yet utterly, absolutely false, we are thrown in our inquiry upon an examination of the term "belief." This element must first be analyzed, and then perhaps, by the light of the truth derived from this examination, we shall be better able to perceive the force of the other element in the argument, viz. universality.

It may be remarked then, in the first place, that while with regard to certain principles and opinions the assent of one age is changed into dissent in the next, there are other principles which are always received undoubtingly by the healthy mind. Founded in the nature of the soul, and, as we must believe, in the nature of things, they can never change, and upon their stability alone we must depend in all our reasoning and acting. They are either fundamental laws of the mind, unsusceptible of proof, and the starting point from which all other proofs must set out—hence called intuitions, principles of common sense and pure reason; or, as in one or two instances, they are the deductions of the simplest logic, formed in a point of time from simple, undoubted premises. We can distrust these principles only by going counter to the dictates of our nature; in denying them we cut ourselves off from all harmonious connexion with the rest of God's

works, our destiny becomes a riddle, our action an absurdity. Once abandon our belief in these fundamental laws, and we are cast upon a boundless ocean of skepticism, and must resign ourselves to a state of hopeless, constant doubt. These ideas have retained their main essence under whatever form they have appeared. They are the ideas of a God, of Providence, of Duty, of Immortality, a belief in the trustworthiness of our faculties for the discovery of truth,—and others which we need not mention. Under some external manifestation these notions have always been cherished, and although developed in various degrees, have ever worked mightily. Absolutely speaking, these principles, these beliefs would be equally well founded, whether they were the notions of one man, or of one million of men. The foundation which is indispensable to all men, without which their life would be a dream, and their best wishes but idle hopes, is equally necessary to one man; for would not one complete skeptic be an absolute anomaly, and can we allow that an absolute anomaly might exist in the universe. Men may indeed become perverted, and lose sight entirely of their true aim and real wants, but a man who should endeavour to conform himself in all things to the supreme law of duty could never want high aspirations, nor fail in his attempt to find high truth with which to satisfy them. It is only human perversity, that, by implanting an evil heart of unbelief, renders an appeal to the argument from universality necessary. This we shall attempt to show in its place.

It will be said, that the history of mankind and the nature of things point to no universal, unchanging beliefs. This view seems to arise from confounding belief and opinion, and from neglecting to distinguish between the essence of the belief and the form in which it is manifested. In the first principles there has been stability, while in the application of these principles, that is, in opinions and in their development, there have been imperfection and change. The great ideas which constitute the furniture of the human mind, the elements of truth imparted from the Fountain of all truth, admit of the most varied application, and by comparing them together, and adding the results of observation, we arrive at the most interesting and important conclusions. But from this source spring a great variety and a great amount of errors. Our application, our comparison, our logic in short, may be inaccurate, our observations imperfect and incomplete, and our opinions consequently, being conclusions from false or poorly

connected premises, either wholly, or partially incorrect. These conclusions, these opinions, vary and improve as our light and strength increase. If then we would apply the argument from universal belief, we must descend below the region of opinion into that of belief; we must seek out fundamental elements, for these alone are in every sense universal. We must never stop in our analysis, before arriving at these essential principles. The idea of duty, for instance, and the primal laws of virtue must not be confounded with the faulty application of certain particular rules—an application which time has corrected, the idea of God must not be blended with the imperfect conceptions that uncultivated men have formed of him, and the conviction of the necessity of a future life to complete the work only commenced in this must not be confounded with a distinct belief in this state of existence as an actual fact.

Thus explained, these beliefs appear in all history, the guiding stars of the human race, the treasures of humanity. Without them man degenerates into an animal, and is not even, what some would have him, a superior animal. If we did not trust implicitly the main principles of reason, how could we take a single step in the simplest matter? If we were not convinced that the sensible perceptions of outward objects are to be regarded in all our actions as realities, how could we move a foot or a finger? Whether they proceed from matter or from spirit, the soul in action does not inquire; but by immediate intuition knowing that its very life depends upon the result, it flies to a belief in their *reality*. The idea of duty leaves us no opportunity to doubt of its existence, for ours is not the voice that speaks the command. So too men have always jumped at a solution of the great mystery of the origin of human life—its connexion with the Divine, and the Infinite. The Sphinx shall not trouble them with her riddle; the solution is found, and the Sphinx dies. The answer to the riddle may be improved from age to age, the main idea more fully developed, and the verses in which it is clothed set to more harmonious music; but there is the answer, and the Sphinx has yielded to the Oedipus man, and shall never rise again except to some magician who is lost in the mists that he himself has raised. A belief in superior beings may indeed have peopled the world with shapes unreal, fair and hideous, symmetrical and monstrous. We have had the beautiful dryad, water nymph, elf, and fay, little St. Nicholas with his Christmas toys, and Puck with his frolics; and we

are sorry that they are gone. We have had larvæ, imps, hobgoblins, devils &c. with and without heads; and we are glad to be rid of them. But while these have passed along, a gay and mournful spectacle, the great principle stood unmoved and pulled the wires, and as far as we can see will continue to stand. We still believe that there are bodies celestial, as well as bodies terrestrial, though we will not venture to assign them names, and people heaven with Gabriels, Michaels, and Uriels.—Such then, being the value of the element *belief*, what shall we say of the element *universality*?

In the first place it should be observed, that what is necessary and fundamental ought to be *universal*, and consequently the instances which constitute apparent exceptions to this latter characteristic should be explicable as *anomalies*, or *monsters*. Further, an absolute uncertainty, however often it may be multiplied, can never be a certainty. If twenty men are uncertain upon a point, the point remains an uncertainty as much as if only one person felt doubt upon the subject. And the same is the case with twenty millions. Still a very important practical advantage may be derived from the argument from universal assent. Men, either by attending too exclusively to the cultivation of the intellect or by their negligence and sin, close the spiritual eye, and grieve away that spirit of God, by which in our feeble measure we are sages and prophets. We put a veil between ourselves and God, so that we cannot perceive Divine things, and substitute an “evil heart of unbelief” for that frame of mind which is the best invocation of the spirit of truth. Hence, we anxiously inquire, “what is truth?” “what are the fundamental beliefs of humanity?—our eyes cannot see them.” But the truth which dies to the individual, lives to society and the race, and stands forth as popular belief, as the creed of the great mass—a creed in which the pious *believe*, and to which all *assent*. The individuals who compose the community of man by the union of their feeble faith, to a great degree unconscious perhaps, form together a confession of faith, that serves as a standard of belief, from which all may draw, and which all must respect. Truth never dies, even in the world. Once there, the gates of hell cannot prevail against it. It becomes the belief of humanity, and men feel that if this belief is not theirs, it is only through their own fault. They feel that they must be mistaken,—that the dearest hopes of mankind will not be disappointed. It is exceedingly natural and just to argue, “I indeed may be deceived, I may be mistaken, but all mankind cannot

be:" but it is plain, that this doctrine implies, that the mass of men *believe*, and do not only suppose, and imagine.

The human race has never been skeptical or irreligious, it has never wanted its religions and its priests. The madness of a few, in one or two cases, has extended to multitudes, but the phrensy lasted but for a moment, and even while it raged, men sought for deities in reason and a false philosophy. Abhorrence of Atheism, a recognition of the sanctity of the laws of Right, the hope of immortality have been found wherever society has existed, and so essential have they seemed to the maintenance of social order, that, by a strange inversion, some shallow thinkers have attempted to discredit them as the figments of legislators. This creed has been loudly insisted upon, even when religion has almost given place to superstition. In the worst days of Roman and Grecian polytheism, when the gods many and lords many of the nations were passing from gods to demons, and from demons to devils, the priest, the patriot, and the philosopher even, ceased not to proclaim the truths of natural religion, and the idols' temples were not forsaken till the churches of the Christians were reared by their side. There was no interregnum of Atheism. And if in that period of general decay and dissolution the belief of mankind was still so strong and so useful, we can hardly overestimate its weight and importance in times of spiritual and intellectual cultivation. The honest and anxious inquirer will gladly acknowledge, that there must be reality and truth in doctrines essential to the life and happiness of the whole human race, and constituting the great creed of the whole family of man.

R. E.

A BREAKFAST ON THE RHINE.

LATE in the evening of the year 1716 a barge anchored opposite a neat and simple mansion, situated near the banks of the river, in the vicinity of Leyden. A fine garden belonging to the house, filled with a variety of plants and flowers, sloped down to the edge of the water. To the eye of a botanist however it was evident that medicinal plants prevailed. Nature equalizes her gifts; it is more rare that the gay and beautiful colours of the petals which seem formed to

delight the eye are instrumental to the healing art, than the sturdy root or broad and rough leaf. The tulip, so remarkable for its exquisite colours, has but little odour and slight medicinal properties. It is well known to be a peculiar favourite in Holland, where a botanist gave a thousand dollars for a species pronounced unique. In the garden to which we allude, though the tints of variegated flowers were interspersed, and here and there a tulip might be discovered surmounting its upright and slender stalk, they were not planted in beds or borders, as was the usual custom of ornamented gardens.

It appeared as if the owner of the barge had no object but to observe the spot, for as the light dawned, he took his station on the deck with his eye fixed upon it. He was a tall muscular man, wearing an air of dignity and command, like one accustomed to be obeyed.

As the sun arose, and every plant and flower was glittering with dew, a man was seen slowly winding his way among the sinuous paths of the garden. Sometimes he stopped and gathered a few leaves, at other times he took a small shovel and loosened the earth round some petted plant. The barge soon neared the quay, the sound attracted the botanist, he looked up, and the man who stood on the deck slightly touching his cap, sprang on shore.

The botanist approached towards him. "A fine morning," said the stranger in a foreign accent, "the sun is gilding most gloriously your lilies and roses."

"The sun is an impartial visiter," replied he smiling, "he favours my poppies and hennbane equally with my lilies and roses."

"This garden then belongs to you," said the stranger.

"Yes, mein Herr," replied the botanist.

"Then I am addressing Dr. Boerhaave," said the stranger courteously.

"The same," replied he, "and may I ask whom I address?"

"My name is Pietro," said he carelessly, "you perceive I am a foreigner by my accent, which I cannot disguise."

"And why should you wish to disguise it?" replied the Doctor; "every man is the nursling of his own country and ought to be fond of his mother tongue."

"But if it be a barbarous one, what then?"

"He must do his part towards civilizing it," replied Boerhaave.

At that moment a little boy came skipping towards them. "Grandfather," said he, "breakfast is ready."

Boerhaave stood doubtfully for a moment, then extending his hand with frankness he said, "Herr Pietro, if you prefer a simple breakfast at my table to one in your barge, you will be heartily welcome."

Herr Pietro did not hesitate a moment, but as frankly accepted the invitation as it was given.

They proceeded through the garden to the house. The frau of Boerhaave presided at a small table in the breakfast room, the windows of which opened upon the grounds and the river beyond. A group of children were playing upon the piazza. Nothing could exceed the comfort and simplicity of the whole arrangement. On the table were placed delicious fruit and cream, and the contrast of the pure air and balmy atmosphere with the close cabin of the barge exhilarated the spirits of the guest. He entered fluently into conversation, talked of the customs and manners of foreign countries like a traveller and close observer, yet at times there was a bluntness in his remarks that convinced Boerhaave he spoke the truth when he had alluded to his country as unpolished. He talked of England, France, Germany and Russia.

"You have travelled in Russia?" said Boerhaave inquiringly.

"It is my country," replied the guest.

Boerhaave did not seem surprised. While engaged in his professional pursuits, he had formed many literary connections there, and few men were more known in Europe. A new field of inquiry was now opened to the host, they talked of the rapid progress of Russia towards civilization, of the wonderful growth of its capital. "We hear much of your Emperor," said Boerhaave, "have you ever seen him?"

"Yes," replied the guest, "he has not placed around him the barriers and hedges of polished courts, he mingles among his subjects and is a man among men."

"I wish," said Boerhaave, "there did not rest upon his memory a stain that partially obscures his great and dazzling qualities."

"The world," replied the guest, "is like a man looking through a telescope; it can take in the sun and the spots upon it, but he cannot at the same time comprehend how it warms and enlightens not only the firmament, but the universe. How should nations that know not our language, our politics or our necessary restrictions and discipline, form a correct judgement of its head?"

"You are right," said Boerhaave, "as to artificial laws—nor was it to the political government of Russia I alluded. Nature is the same every where—the pulses beat by the same natural laws, and the blood in every individual flows through the lungs and vital functions. And just so with the moral pulses; your Emperor in that respect will be judged on the same grounds as others."

"To what do you allude?" said the Russian.

"Report has been busy with the private history of the Czar," replied the host. "All allow him great talents, but the death of his son Alexis took place in so sudden and strange a manner that suspicion rests upon his nearest relative."

"I am not disposed to become the champion of the Emperor," said the stranger, hastily rising, "but you ought to judge him by your own rule. It is true, that his pulses beat by the same laws as yours, and as you justly say, nature is the same every where. Can you find in all your nation a man who does not feel affection for his offspring? Think you the Emperor loved his son less than you love yours? Does not the blood flow as quickly and as truly through the heart of a barbarian as through that of a polished courtier? Is not natural affection as strong in one class of life as in another? But this is a subject perhaps better let alone. To justify the father, it might be necessary to throw even a greater degree of odium on the son than at present rests upon him."

"I confess," said Boerhaave, "that amidst my sincere admiration for the Autoerat, I have deeply regretted that he did not understand the importance of early education for his unfortunate son; instead of leaving him in the hands of ignorant priests and exposed to the example of licentious society, and roaming about the world himself in various disguises, that he had not devoted a portion of his time to Alexis, watching over him and inculcating virtuous and noble precepts."

"It is much easier to form a correct judgement after events have passed, than to decide right while they are passing," said the stranger. "I fully believe that the Emperor would have given his heart's best blood to have secured to the nation a worthy successor. When Peter took possession of the throne, arduous duties devolved upon him. He saw himself standing alone, an uneducated man. This great work was yet to perform. To others it became necessary to trust the education of his son; he meant to choose wisely, though Mentshikof proved a traitor."

"Peter," he continued, "saw that every thing was wanting for the glory of the nation. They were ignorant of the arts and of military discipline;—he enlisted in a German corps, and studied skill and discipline as a private soldier. The view of the Dutch and English ships convinced him how far behind his subjects were in the art of ship-building;—he enrolled himself among the ship-carpenters of Amsterdam and worked unknown. Believe me, sir, the Emperor has not been idle. He has created a navy of forty ships of the line, an army of 100,000 troops, he has established colleges, schools of medicine, of botany and belles-lettres, and by the purchase of pictures of the old Italian masters has succeeded in diffusing a love of painting and the fine arts among his subjects. Nay more, he has banished much of the superstition of the Greek Church, and introduced a pure and simple religion."

"God grant," said Boerhaave, who seemed warmed into a degree of enthusiasm by the energy of the Russian, "that he may be successful in cultivating the mild and domestic virtues. Your Emperor, Herr Pietro, is a man of whom you have reason to be proud for his science in governing his subjects; but I have lived to that age when the government of one's self seems to me the foundation of all other science, and the compassionate love of our fellow beings and a true desire to benefit them the highest degree of virtue."

"It may be so," replied the stranger, "but severity is sometimes necessary, and any acts of this kind are always hardly judged, and attributed to fits of anger and passion. Ah! my good Doctor, bad men are like weeds that must be rooted up and thrown away, or they will overrun the garden."

"There are many useful plants," said the botanist, "that have been mistaken for weeds."

"There is one art," said the stranger, "that you have evidently acquired, which I suspect our Emperor would gladly learn of you."

"What is that?" asked the Doctor cheerfully.

"The art of being happy! Report says the Czar knows little of this science. Early obliged to share the throne with a weak and obstinate brother, tormented by a domineering and plotting sister, feared and hated even by the very subjects who were proud of him, and discovering that his only son was conspiring against his life and throne, what has been his chance for happiness?"

"Poor enough, I confess;" said the Doctor, "but do you not in this short sketch which you have given, perceive that his unhappiness has proceeded from those very sources which make my enjoyment—the domestic relations of life? Depend upon it, there is something wrong; the waters have been poisoned, and it is difficult to say how far the Emperor may have been instrumental in corrupting them."

A silence followed. "Is it asking too much," said the stranger, first breaking it, "to request a slight sketch of your life?"

"Not at all," said Boerhaave laughing, "but it is the true art of bathos to come down from the Emperor of all the Russias to Dr. Boerhaave, the some time professor.—My father had a most earnest desire that I might in time become one of the fathers of the Protestant Church. I had gone through a multitude of huge folios, when my health began to decline, and a tumour appeared on my leg that wore an alarming aspect. Our physicians pronounced it incurable, and then I resolved to try my own ingenuity upon it. The most powerful remedy that I used was a fomentation of salt and wine. I recovered and came to Leyden, (my native place is Voorhoot,) still prosecuting my studies in Divinity, but I soon found that there were other studies more congenial to my taste, and I stole many hours from Divinity for the study of Medicine. I had got into the right niche—my practice became extensive—even your Emperor once condescended to consult me through an agent; but though blessed with much success for others, I could not ward off disease from myself—I was attacked by alarming symptoms, and rest became necessary for me. Though still an invalid, I find opportunities of being useful, and regularly devote a certain part of the day to gratuitous advice to the poor, whom I consider my best patients, for God is their paymaster."

"Under such circumstances," said the stranger, "in wishing you many more years of life, I wish you a blessing."

"It may be so," said the Physician, "but I believe it is a blessing not in store for me. My complaints are approaching a crisis, and my days are numbered."

The stranger looked at his watch; "I must go hence," said he, "for time presses, but as long as I live I shall remember my breakfast on the banks of the Rhine,* and the conversation we have had may produce results yet untold."

* Leyden is situated on one of the branches into which the Rhine is divided before it enters the sea.

Boerhaave accompanied Herr Pietro to his barge. They shook hands most cordially, and as the stranger stepped from the little quay, he put a card into the physician's hand carefully enveloped.

The rippling of the water, the beautiful boat as she moved gracefully upon it, and the form of the stranger as he stood on deck and waved his cap, awoke a contemplative humour in the Doctor. "I know not who this man is," thought he, "and probably shall know nothing of him hereafter,—but he is of no common stamp; there is much of greatness about him, and I fear much of evil. This card will probably give me more fully his name." He opened the envelope, and on the card was written, PETER, *Emperor of Russia!*

Notwithstanding Boerhaave's prediction, he outlived the Emperor a number of years, who died in 1725 at the age of 53. Probably, the tranquil temper of mind and retired habits of the philosopher prolonged his life, while in the turbulent and angry passions of the Autocrat existed the seeds of premature death. Boerhaave lived to the age of 70, and died in 1738, leaving two millions of florins to his children. He was buried in the great church at Leyden, under a marble urn which bears this inscription.

Salutifero Boerhaavii Genio Sacr.

A letter of this distinguished Physician's may not be uninteresting after this slight sketch. It was written in Latin in his sixty-seventh year, to the Physician of the Emperor of Germany.

"My health is very good. I sleep at my country house, go to town every morning by five o'clock, and occupy myself there, from that time until six in the evening, in relieving the sick. I am fond of chemistry and amuse myself in reading it. I revere, I love, I adore the only God. When I return to the country, I visit my plants, and acknowledge anew the treasures with which your liberality has enriched me. I pass many hours in contemplating my plants, and grow old in the desire of possessing new ones. Thus riches only serve to increase the thirst of possession, and the miser is miserable from the liberality of his benefactor. My folly is an innocent one; forgive the madness of an old friend who wishes to plant trees, whose beauty and shade will give delight to his successors. It is thus that my life passes without any other chagrin than my distance from you, and happy in every thing else."

Such was the old age of a man, who having vigorously struggled with poverty in his youth, created a fortune by his industry and talents.

H. F. L.

THE DAY OF REST.

ONE application of this season our social condition particularly suggests. How slightly are the mass of parents acquainted with the moral condition of their children! How readily do they imagine all responsibility discharged by committing their little ones to the care of some well-paid teacher—a hireling—not the true shepherd God has placed over the flock, whose voice the sheep know. Meanwhile the numerous tastes, habits, amusements of the child—his companions, his plays and his pleasure-books—are left to accident; the chief teachings of the young soul are abandoned to the devices of evil, to the devils of presumption, passion, wanton desire! What by far the most decides character and determines life is the most readily neglected, by those whose words and looks, affections and counsels, are to mould the ductile heart of childhood.

How sad this evasion of heaven-appointed duty. In the eagerness to secure a fortune for his child, the father disregards, and by disregard stifles, those affections and susceptibilities, that holy conscience and filial fear, which can alone secure the right use of property, console us for its loss, and more than take its place with those heavenly treasures, which fear “no moth,” dread no decay. In his care for bodily wants the parent denies those wants of the soul which are eternal. Storing up earthly bread in a full granary, he casts away that bread of heaven which in youth alone is probably our most satisfying, pleasurable, natural food. Coming home every evening all perplexed with business, absorbed with conflicting fears and hopes, failures and successes, the prattle of his babe is a weariness to him—the mirth of childish hearts annoying and intolerable.

How well is it, while this fatal error holds on, that the rest-day take special care of these neglected, holiest duties; that, in the interchange of domestic affection which it commonly witnesses, the Sabbath

sun should see the participation of the parent in his child's most secret thoughts—in all that moves his busy little heart; that the child be drawn out, with all his hopes and fears, griefs and joys, purposes of improvement, wishes of indolence, lusts of indulgence—his habit of unbending integrity, or continually growing evasion. His bosom friends—let it be known who and what they are, how worthy of the full hearted confidence childhood instinctively bestows, how deserving reprobation and avoidance. By the cloud or the sunshine on the young brow, as you put such questions home, by the freedom or hesitancy with which they are answered, no small light can you get, parent, on your child's present state and future promise. And what better work can you imagine for one part of the Sabbath's hallowed rest, than discovering the difficulties and unweaving the snares about the path of young virtue, and strengthening the heart to avoid the one, overcome the other, and rise above both on the wings of eagle effort? Do not imagine the Sunday school teacher can release you from this work. With a very small part of the great circle of duty does that teacher necessarily concern himself; though the principles he labours to implant would cover the whole of earth and bless the whole of heaven. He is only a humbler minister to the holy, deep, early, indelible impressions of that fireside school the Sabbath should witness consecrated especially to itself. Your fidelity it is that will make his reward abundant, his blessing sure; your neglect will defeat his hopes, undo his teaching, sink his heart in despair! F. W. H.

THE SUPPORT OF GOD'S PRESENCE.

A SERMON, BY REV. WILLIAM H. FURNESS.

JOHN xvi. 32. And yet I am not alone.

WE have in these words one of the most touching expressions of our Saviour's piety. Putting out of view all that we are expressly told of him in the sketches of his life, and looking only at Christianity, we infer confidently enough from that—from the gentle and pacific spirit which is its chief characteristic, that it must have come from a

heart tenderly alive to all human sympathies. Were we ignorant of every particular of the life of Jesus, his religion, eminently a religion of love, would clearly show that its author must have been possessed of deep sensibility, a man formed for the exercise and interchange of all human affections. We must bring distinctly before us this trait of his character—his deep human tenderness, in order to appreciate the lofty piety which suggested the words of our text. They were uttered in one of his last conversations with his few personal friends, when he was contemplating their impending desertion of him. Peculiarly fitted, as I have reminded you, to find comfort and strength in human sympathy, it must have been, I imagine, in a tone of touching melancholy that he uttered the words by which the text is preceded. His disciples had just given him a renewed expression of their faith in him. "Do ye now believe?" he asks; "behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave me alone: and yet," changing his tone he adds, "I am not alone, because the Father is with me." Consider now, I pray you, for one moment the situation of Jesus. Misunderstood and misrepresented, the object of a merciless and vindictive persecution, betrayed, denied and forsaken by those who had professed the most devoted attachment to his person, this tender being contemplates his situation with the deepest emotion and is occasionally agonized by the awful loneliness in which he lived. But he recollects after all that he is not alone—that God is with him. And this recollection sustains him. It was no insane and fanatical excitement, but a calm and holy strength that this thought gave him. While it made him feel in the darkest hour that God and Heaven were around him, it did not cause him to forget that he was still on earth, amidst sinful, suffering men, needing sympathy and love. To the very last he, who needed comfort so much, sought to administer comfort to his timid friends. His murderers had his prayers; his mother, his last breathings of affection. All the while he was mighty to endure, because he was "not alone." The Invisible and the Allwise was watching over him like a father over a beloved child. God was intimately present to him, and the opposition and violence of the world shrunk into nothing in contrast with this lofty and soul-inspiring fellowship.

We dread to be alone. There is nothing on earth that the human heart shrinks from so instinctively, as the separation of those ties which bind it to other beings. Here is the bitterness of death. Here

is the iron which enters into the soul, and against which there is no protection. To know that those to whom we are bound by long and intimate intercourse and by devoted affection, whose being has grown into ours and become a part of our very selves—to know that, cling to them as we may, they must go whence they shall not return and where we can no longer mingle our joys and tears with theirs—that henceforth we must go on alone,—this is the pang. This is the thought that breaks the charm of existence, and converts the treasure which we grasped into a painful burthen. Could we only learn to see in life its true worth, and love it not merely because our birthplaces, our homes, our parents, our friends, our children are here, but for God's sake,—because HE is here, and life is the theatre of His infinite plans, the scene of His glorious works and ways,—were this the consideration that made existence dear to us and venerable and sacred in our eyes, then when the beloved depart to return no more, we might weep for them still, but we should not bury our hearts in their graves. The grand interest of life would yet remain, and we could not deem ourselves alone, for our Father would be with us. Then should we enter into the spirit of that divine piety of Jesus and feel the whole force of his words.

Our dread of being left alone—without union and fellowship, implies, or rather springs from, our natural and instinctive love of society. And this principle of our nature, impelling us to attach ourselves to others, to seek their company—their respect and affection is, I hardly need to say, a most beneficent principle. It is the instrument through which the purest inspirations of Heaven—truth and goodness, are communicated to one and to all. If now by some sudden visitation of God every man were made to shun his fellowman, and hate his presence and love to live alone, the fate of our race would be sealed. The world would relapse at once into the deepest barbarism. It is by society, by the sympathies of mind, by the knitting of hearts into families and circles and communities, that God's best gifts are diffused, and multiplied and brightened by diffusion. An individual gives utterance to what is in him and he speaks not into the air, because there are hearts around him that vibrate to every sound of his voice, and ears that are open to his faintest whispers, and his words run along the mystic chain of human sympathies with increasing emphasis and larger meaning. Such is the surpassing worth of our social nature. But the ties which run over and round our hearts

in all directions, and by which we are wrought into that imperishable web of Life which God is ever weaving—these ties, alas! may prove deadly snares, entangling the spirit, and binding it down so that it never goes freely forth into the boundless realms of truth.

We cling so fondly to the sympathy of others that when any new thing is proposed, be it an opinion to be embraced or a duty to be done, if we must take it up alone, against obstinate prejudices and bitter opposition, we are overpowered with dismay. Our whole force dies away within us at the thought of standing alone, without the help of man. The hand of fellowship denied, the altered eye, the sneering lip, erroneous and inconsiderate judgements, disgraceful names,—who can stand up singly against these? The dread of being alone is so instinctive and so strong, that we prejudge a cause instantly if it demands the sacrifice of this fear. We will not hearken to it for a moment. The thought of giving it room is not to be endured. Its appealing voice is drowned by our clamours. It is owing to this cause that no truth, however momentous and salutary, has ever yet been able to establish itself in the world without violence and uproar at its introduction. Unless you deem men perfect, you must perceive that there are great truths, or rather new views of truth, always lying beyond the circle of human sympathies and interests, and he who would go and gather and scatter them must rise above the common influences of society, and be deaf to the entreaties of affection and insensible to the wonder and ridicule and malice which will be excited around him. So was it with Christianity at first. What can be more benign and generous than this religion? It breathes peace and good will, and once established it would turn this world into a heaven. And yet what a lot was theirs who first undertook its promulgation! Its Author stood alone while he lived, with no human encouragement. No one appeared in his defence. The boldest of his friends dared no more than to stand by his cross and weep. He was pronounced a madman, a blasphemer, a rebel, an impostor, deserving every indignity and the most disgraceful death. The first Christians, those men of peace, the truest brothers of their race, loving their fellowmen with a new and unwonted love, were pronounced by an enlightened historian of their time “the enemies of mankind.” Thus were they excommunicated, cut off from human sympathy—from all fellowship with human hearts. Still they sustained themselves in their solitude. For in truth, it was not a solitude. No human bosoms beat in unison with theirs, yet they

were not alone, and they felt that they were not. They still had society—a Divine, Almighty, Everpresent Associate. God was with them. His arm was around them, when the hand of violence was laid upon their persons. His voice imparted the harmony of heaven to their spirits, when the savage shouts of a mob were ringing in their ears. Infinite Power and perfect Wisdom were on their side; and so they never faltered. Their accents of joy and triumph rose amidst the din of fierce passions and from the darkness of dungeons and the fire and smoke of the stake. And now the spiritual significance of their words, their lives and their sufferings, floats, like the song of angels, over the earth, melting all the fierce discords of the world into a true and all-pervading harmony.

Christian truth still needs to be proclaimed. Its principles of freedom and holiness have as yet been but very imperfectly applied. It still holds up the Cross, not merely as a symbol of the triumphs it has won, but as a sign also of the sufferings yet to be endured before its kingdom can be established. We are prone to flatter ourselves that the age of moral revolutions and self-sacrifices is over—that nothing now remains to be done in the cause of religion and righteousness, that may not be done gradually with perfect ease and without any extraordinary efforts in any quarter. We would fain believe that the passions of the human breast, although they still exist, are not so fierce as they once were—that they have become so tame, they will consent to be deprived of their prey and fettered and caged without a struggle. It seems to be supposed that there is a way of serving the truth, if we could only find it out, in which there are no obstructions, no difficulties, no sacrifices,—that time-serving and truth-serving, God and Mammon, light and darkness may be reconciled without inconvenience to any one. My hearers, such a thing never has been. And it never can be. The passions are not tamed. Avarice, selfishness and sensuality are still in hot pursuit of their respective gratifications, and he who approaches them does it at his peril, though he be wise as the serpent and harmless as the dove. Those who would follow truth at all risks, come what may,—who are in earnest, resolved to fulfil the spiritual purpose of their being, even though they die,—all such must make up their minds to go forward alone. They must consent to have almost every social tie sundered. Abuse and misrepresentation and ridicule, and personal violence, it may be,—for all these they must be prepared. These things must in no wise surprise them, but

they must be ready to meet them as inevitable conditions of the lot they have chosen. But whose resolution does not die away before such a prospect? Who has courage enough to be left alone—without pity, without communion?

Are *we* in earnest? Are we living for those high objects, for which alone it is worth our while to live at all? Are we bent upon the acquisition of truth and perfection? Are we resolved, so help us God, to do what we believe to be right, no matter at what cost? Do we feel how vain and wearisome it is, to live for nothing else but that we may be well clothed and housed and fed? Oh! has the spirit within us yet awakened to itself—to its celestial birth—its unspeakable expectations—its mysterious condition here in this immense and ever-moving universe, amidst immeasurable heights and unfathomable depths, and blazing worlds, and light and darkness, life and death, time and eternity? If the least, the dimmest, consciousness of our spiritual nature stirs within us, and we want light to discern and strength to do our duty, to God we must turn. Here the tender heart of Jesus found energy, to endure the separation of all mortal ties and every variety of suffering that could aggravate his loneliness. He could bear to think and to speak of the approaching desertion of his friends, for he felt that God was with him, and he was no longer alone. God countenanced and accompanied him, and went with him to the judgement-hall of Pilate and stood by him when the cruel scourge lacerated his body, and was nigh unto him on the way to Calvary, and held him in his everlasting embrace even when he was writhing on the cross, and received his parting spirit. In like manner would we rise above an undue fear of losing human sympathy and regard—would we learn to stand firmly upon our own feet, and when occasion calls, walk forward steadily even though there be none to keep us company, we must associate ourselves in spirit with God. And then we shall never feel ourselves alone. “Acquaint thyself with God and be at peace”—at peace when all without is violence and war. Nothing else can break the bondage of the world. Our human sympathies will overpower us, until our divine sympathies are excited, and we are introduced into communion and fellowship with God. An Infinite Mind, willing only and doing what is right, must be felt to be present, and then our desire to conform ourselves to this Divine and perfect will, will prevail over all our earthly attachments. Nothing else, I repeat, can give us the victory.

But how shall we acquaint ourselves with God—how shall we acquire this living sense of his presence? For the attainment of this end, I can propose no means which will be of any use unless there is a sincere and soul-felt desire to know God, in the first place. And if there be such a desire, then no means will be necessary; or rather, you will, every one, find means and methods of religious growth every where, under the most unfavourable circumstances. I might recommend retirement, regular and frequent; but if the heart were not already disposed to acknowledge God, solitude would only be a new opportunity of worldly thoughts and base imaginations. I might advise prayer and religious services; but if there were not a proper spirit to use them aright, these would degenerate into the merest forms, producing spiritual delusion and death. On the contrary, if our hearts are for God and our souls hunger for the True and Perfect, then wherever we are, in solitude or in society, in the church or amidst the bustle of business, still in all places we may grow in our spiritual faith and God may be seen in all things. It is not means and opportunities that we want, but a new *will*—a cordial desire to know God and find our life and peace in his service. And if we are so frivolous that the vast and various discipline of life passes by us without awakening one holy aspiration, Heaven only knows when or how our hearts will be reached. Look around you where you stand, my hearers, and consider the vain show in which you walk. What is there to satisfy us in life? To rear a splendid dwelling—to be waited on by luxury—to have one's condition soft and cushioned all round—to be honoured and applauded for one's wealth—this is the summit of worldly felicity, but what a poor sandy eminence it is! How soon may disease enter that splendid dwelling and pain take the place of luxury, and the stings of a violated conscience penetrate through every veil of self-delusion and turn all that brightness into mockery. The children, for whose worldly promotion we have sacrificed ourselves—our noblest thoughts, they may drop into their graves in the bloom of youth, or they may rush into evil courses regardless of our grey hairs and our bitter tears. Friends may grow cold and forget us. How deeply is imperfection stamped upon every joy of this world! Over the brightest scene of earthly happiness hangs a heavy cloud. Every way we turn we behold all the paths of human life ending in the grave. Those dark portals stand open day and night, and crowds are descending, and the widow loses her prop, and the infant its

mother, and the parent her idol ; and were it not for the hope of following the beloved into that unknown land, the world would be utterly desolate. Can we live trembling upon the brink of that grave into which all the pride and beauty and joy of life are going down—can we occupy this position without thought, never stretching forth our arms? It is God who speaks to us in the changes of life. Experience is his voice, sounding through the world and in all ears, forever and ever, perpetually varying the lessons of wisdom. It is heard in the chambers of affliction, in the sobs of mourners, in the last breath of the dying, in the wind that sighs over the grave. Every where it calls upon us to pause—to check the headlong career of our passions—to break in pieces the fetters of habit—to look around and up and consider in whose presence we are living,—that we are never alone—that all power and wisdom and goodness are here, close to us, before, behind, within—that we are reposing in the everlasting arms of the Most High. May this one thought be sent home to us, penetrating our whole being, purifying and invigorating it, and preparing us for a nobler and diviner life.

DR. PALFREY'S LECTURES ON THE OLD TESTAMENT.*

THESE are the first two of four volumes proposed by the learned and distinguished author upon a rich and highly important subject. There is no book in the English language which presents a satisfactory discussion of it, and undoubtedly many more must be published before the great themes of the Jewish character, institutions and faith shall have been set in that clear light which will bring them within the comprehension of all minds. Dr. Palfrey humbly entitles the result of his labours, an Essay which may be the means of preparing the way for others. His claims to the gratitude of the community are to be estimated by the immense difficulties of his task, by the number

* Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, D. D. L. L. D. Vol. I. The Last Four Books of the Pentateuch. Vol. II. Genesis and Prophets. Boston. James Munroe & Co. 1838, 1840. pp. 511, 435, 8vo.

and the variety of the preconceived opinions and false constructions which it must encounter, and by the multitude of indifferent, and the paucity of really valuable authors who have preceded him.

The ground of our interest in the religion of the Old Testament is its connexion with that of the New. The former we suppose to have been preparatory to Christianity, the religion of a peculiar and isolated nation, to whom our own faith was first offered and by whom it was judged according to the ideas of God and of his will which they had already been authorised in forming. There is throughout the Old Testament a provisionary regard to another mode of faith to succeed that which it taught. This is a striking peculiarity, which does not belong to the sacred books or tenets of any other religion. We are concerned to establish the divine authority, (we use this phrase with an admitted latitude in its signification) and the divine original of the religion taught in the Old Testament, because we think that Jesus appealed to it as evidence by prophecy and preparation for him. How far his reference to the ancient faith, or his quoting its records, or his alleging its authority, amounts to an argument either that he was predicted, or that he assumed the divine original of Judaism, are points all of which admit of a various and wide discussion. Dr. Palfrey is entitled to the high regard and the gratitude of all who, either by faith or by mere literary taste, are interested in those ancient records. That his work is in all respects satisfactory and faultless, neither our feelings of deep personal obligation and respect for him nor our knowledge of the estimate which he himself has formed of his labours would allow us to assert, even if there were not a few matters of great, and others of small, importance concerning which we must avow that his views are not altogether satisfactory to us.

A brief and very imperfect sketch of the contents and the leading thoughts of the two volumes now before the public, is all that our limits will permit us to give. On three important questions—the institution of the Sabbath, the supply of Manna in the wilderness, and the guiding Pillar of smoke by day and flame by night, Dr. Palfrey anticipates that his views and interpretations will clash with the opinions most commonly received by Christians. He asks for them a candid construction and a careful examination. His theory of miracles is simple, though it may need limitation. The end must justify the means. An especial divine intervention is not to be supposed, nor readily admitted unless the purpose for which it is alleged partakes of

a similar extraordinary character. When deep and solemn interests are involved, and a high purpose is to be served, and the soul of man is to be influenced and instructed, whoever admits the existence of a God must admit that his hand may work wonders.

The great and essential aid in the interpretation of the Old Testament will be found in investing it in the Oriental garb of the place and the people where and among whom it was composed. The air of the wilderness, the fields of the agriculturist, the flocks of the shepherd, the occupations, feelings and habits of an isolated race, now wandering from place to place, now seated in a land of their own, with enemies all around them, will suggest to us interpretations and allowances, which otherwise, unregarded, would conceal the truth.

The first Volume before us opens with three preliminary Lectures upon the Language, the Canon and the Text of the Old Testament. The origin, character, and means of studying the Hebrew language, involving many questions of interest, are treated with a simplicity which brings them within the reach of most readers, and in a manner which, in spite of the book learning on which they are based, may even be called entertaining. In the Lecture on the Canon, that is, the list of books which are to be considered as entitled to a place in the collection of authoritative Jewish Scriptures, Dr. Palfrey states the common opinion, which indiscriminately ascribes equal authority to each and all of the thirty-nine books which are bound up into one called the Old Testament. This opinion he concludes, from an examination of the books themselves, and the deficiency of ancient evidence to the point, is unjustifiable, and he maintains that distinctions are to be allowed and insisted upon between the different books. The history of the text, the dangers and corruptions to which it has been subjected by time and frequent transcription, the means of correcting it, and the degree of success which is to be looked for in applying them, are likewise discussed in a way which renders the subject both entertaining and instructive. As we are thus prepared to enter upon the study of the Old Testament, it is well for us to bear in mind the reasonable caution, that when we are startled at the utterance of opinions concerning the contents of the book, and the various minute relations which it involves, it becomes us to consider whether violence is done to the fair construction of the record before us, or to long standing misconceptions which have gathered around it.

The Authenticity of the Pentateuch,—the five books of Moses—is established on external grounds, by a chain of reasoning which recognises its existence and authority at successive periods, and proves the impossibility of its having been written, or having obtained its authority, at any other period than that of Moses. Internal arguments in support of its authenticity are furnished in its manifest character as a journal of events as they happened—of words and commands as day after day called them forth, and in several minute signatures of truth which appear on a close examination of incidents and details. Certainly the great argument for the authority of the Old Testament in general, and the Law of Moses in particular, is its reception by the Jews previously to the time of the Saviour. Obstinate, stiff-necked and perverse as they were, they clung to it with affection equal to that which Christians bear for their faith. They had reasons and evidences and grounds of conviction over which the lapse of time may have gathered a mist, and knew nothing of many of the difficulties which most embarrass us.

Dr. Palfrey, for obvious reasons, commences his examination of the five books of Moses with the Divine call of that great leader, and with that part of the history in which he was a personal actor. The Miracles in Egypt are to be regarded as bearing in the eyes of Pharaoh the character of a contest between his Gods and the God of the Hebrews. Pharaoh might be convinced that the Hebrews had a God who vindicated their cause, without at all allowing that he must recognise His authority as superior to that of his own Deities. He did not of course reason like a monotheist of the present day. In the first instances of his miracles Moses threatened them beforehand, and thus gave his adversaries, the magicians, an opportunity to prepare imitations. When the warning was not given by him, they failed. In the death of the first-born of man and beast Dr. Palfrey does not consider that a greater number of deaths occurred, but that the miracle consisted in the selection of the victims. An objection has often been raised to the supposed theft which the Hebrews on leaving Egypt committed on their oppressors, by carrying off or "borrowing" their jewels. Dr. Palfrey understands the account as merely relating that the jewels were "asked" either as honest debts, or as presents.

On no other point, as far as our limited observation and hearing have informed us, have Dr. Palfrey's views been so much objected to, as in his representation of the various provisions of the Law in the

wilderness, as first devised by Moses, and then submitted to the Divine approval. So he interprets the phrase, "the Lord spake to Moses;" Moses devised a plan, and God either allowed it, or approved it. Some persons consider this explanation as open to objection, and as inconsistent with other remarks of Dr. P. upon the necessity and the evidence of express Divine direction in the construction of the Jewish Law. It would be manifestly unfair, however, to judge of his theory without reading it as he has stated it with its minute qualifications and explanations. The pillar of fire which was smoke by day and flame by night, thus guiding the people through the wilderness, Dr. P. interprets wholly as a natural phenomenon. The procession which numbered millions of human beings besides their flocks must necessarily have extended over an immense space of country, and in accordance with Eastern custom in the moving of a large mass of men, a fire was kept burning near the Leader of the procession to designate his position. Within the limits of this custom Dr. P. would bring the appearance which is so commonly, if not universally, understood to have been miraculous. Of course it is from no unwillingness to admit miraculous agency, when the end justifies the means, that Dr. P. here differs from the common opinion. He views the question before us as wholly one of interpretation. The passage by the Hebrews over the Red Sea he considers as miraculous. Again, he does not admit any continued miracle in the supply of manna or of quails, nor do we understand him as there admitting any miracle at all.

The Jews were an agricultural people, and their laws, made in express reference to this their character, were progressive, adapting themselves to newly rising necessities. We may recognise three separate editions of the Law in the Pentateuch: that given amidst miraculous agencies on Mount Sinai was the first. The mixture of provisions of a merely secular nature in their laws, was designed to keep the nation distinct and isolated until its religious character and institutions were fully formed. The objections which have been founded upon the incompleteness of the Law and its minute and circumstantial directions, are easily set at rest by the scheme of the author. The institution of the Jewish Sabbath he considers a mere holiday, the appointed purpose of which was rest, not devotion, and the design of which was to commemorate the deliverance from Egypt, without any connexion whatever with the narrative in Genesis; the hallowing of the seventh day by the Deity being interpolated among

the words of Moses in the original law, by some later copyist. Dr. P. then adverts briefly to the purpose of the three feasts—the Passover, Pentecost, and Tabernacles, to the rite of Circumcision, and to the provision of the Tabernacle as an appropriate place for worship.

The book of Leviticus records transactions which occurred in one month, and is chiefly a record of laws which Moses received authority to promulgate during his second retirement in the mountains. The appointed worship of the Hebrews was not prayer nor music, but the offering to the Deity of articles of food and drink. But offerings did not originate with the Jewish faith; they were previously in general practice. Dr. P. takes that side of the much vexed controversy on the origin of propitiatory offerings, which attributes them not to Divine appointment, but to the spontaneous suggestions of the human breast. He then discusses the Mosaic ritual with respect to the material, the manner and object, and the place of offerings. This chapter is very interesting. Nadab and Abihu were smitten by God as a solemn enforcement of the Law when first enjoined. Dr. P. then examines the Jewish Police laws, which were designed to effect four paramount objects,—to withhold the people from idolatry—to preserve health—to promote civilization—to present and enforce religious obligations. The last twelve chapters of Leviticus may be considered as an exposition and illustration and supplement of the code given on Mount Sinai—of a miscellaneous character, abounding in details, and including much wise legislation.

The book of Numbers opens with a census of the people, made according to the tribes and families, and with the arrangements respecting the tribe of Levi and its duties in the Tabernacle. We have not room to pursue into detail the remarks of Dr. Palfrey upon the organization of the people, their wanderings and battles, their obstinacy and lapses, and the successive enforcements of new legal provisions detailed in the books of Numbers and of Deuteronomy. Many questions of great interest are discussed with powerful reasoning and wide erudition. It is impossible for any attentive reader to peruse this period of Jewish history without assenting to the remark which has often been made, that the Old Testament is the most entertaining book ever written, independently of all its religious claims. It is pleasant and truly edifying, to observe how a large and liberal study of the record dispels many of those dark clouds which have gathered over it. An objection or doubt started by ignorance or superficial inquiry gives place before the searching criticism of true scholarship, and leaves in

its place something which is full of lofty meaning. We are confident that most readers will find in the book before us a key which will unlock for them many treasures of ancient wisdom, and render the perusal of the Old Testament one of the most delightful occupations of the Sabbath hours. No array of learned incumbrances disfigures the clear text of the Volumes we are describing.

Neither do we feel at liberty to undertake, in limits so brief as our own must necessarily be, to exhibit the opinions which Dr. Palfrey has stated and illustrated at length in his second Volume. Many of them involve questions which he himself has been obliged to cripple, that his work might not be larger than the patience of his readers. We must however admit that his views and interpretations will give but little countenance to many opinions which are currently maintained in the Christian world, and that they will make sad havoc with many preconceived, but not the less resolute, misconceptions which are closely woven into the faith of the multitude. Undoubtedly it will occur to many readers to ask whether Dr. Palfrey does not allow too much or too little, whether he defines clearly and deeply enough the boundary line between fact and fable, and whether, in surrendering much that has been believed and revered, he vindicates what he retains by any better arguments than would hold in equal force for what he rejects. It may be that individual taste and judgement appear sometimes to make a discrimination, which ought rather to be justified by some general principles. This however is a bias which does not at all affect the grounds and relations of truth, though it may for a time impede its discovery. Nothing indeed can be more important than that we should clearly distinguish the inspiration of God from the invention of man, and that we should decide by fixed and incontestable canons of judgement between what is in itself true, solemn and authoritative, and what merely recommends itself to this or that individual as possessing such attributes. Yet how is this distinction to be made? who is to form for us these rules of judgement? Two facts are indisputable,—that there is a vast variety of opinions concerning the claims and the character of the contents of the Old Testament, and that many of these opinions are childish and absurd and receive no countenance whatever from the book itself. Individual inquiry after all must pursue these opinions, verify, discriminate or challenge them, and after the most that has been done and said the result cannot be that war will take the place of peace, discord of harmony, and doubt of certainty, for there is neither peace, harmony nor certainty

apparent now. The safest course will always be, as it always has been, for every man to open his mind honestly and thoroughly to instruction, to surrender without good reason nothing that he cherishes or revalues, to receive without absolute conviction nothing that gives him anxiety, and, more than all, not to identify his own opinions with the truth, nor be over-anxious lest truth should perish if he perish. The commentator on the Old Testament has in many respects an unwelcome task. What with liberal interpreters and allegorical interpreters, the advocates of verbal inspiration, and the dealers in myths and natural supernaturals, the commentator needeth independence and reverence, fearlessness and hesitation, at the same moment. In no department of literature has the folly of partial wisdom made more melancholy exhibitions of itself than in the folios, and children's "own books," about the Old Testament. And not only printing, but the sister arts have perpetuated and disseminated the crude notions of superstition and ignorance. Michael Angelo has decked his famous statue of Moses with horns, Raphael in one of his brilliant frescos in the Vatican represents the Deity in human shape as kicking the little round earth into its place, and we have now before us, in a child's book, a picture of the darkness which could be felt—Moses standing out in full view to prove by his extended arms that the darkness could be felt, and by his bright countenance that it was not darkness. How can these prejudices be overborne but by arguments and discussions which give momentary alarm?

On two points of importance which are presented to notice in the second Volume, we may offer to our readers a brief statement of the views of the author. In his Lecture on the Canon he had vindicated to himself the privilege of distinguishing among the different books of the Old Testament those which might bear different characters according to their contents, design or authority, and he objected to the common opinion, which makes no discrimination between them, as not justified by any sufficient evidence. He accordingly makes a wide distinction between the book of Genesis, and the four following books of Moses. He maintains, from remarkable internal evidence, that the Lawgiver was the author of Genesis; and his general idea of it is, that Moses intended it as an Introduction to the four following books. The purpose of this Introduction is the point to be decided. The first eleven chapters of Genesis have been generally regarded as an inspired history of the creation of the world and of the human race, and of the first instruction of men in religious truth. Dr. P. maintains

a different opinion. He looks upon Moses as no official historian, and as having designed nothing more than to acquaint the Hebrews with the character and fortunes of their ancestors, with the foundation of their claim to Canaan, and with the recognition in times before their own of the great truths upon which the injunctions contained in their Law were based. For the sake of completeness Moses begins with the creation of the world; but he does not narrate that event with the aid of inspired wisdom concerning it. This supposition is needless. His history bears on its face the proof that it was a compilation from different records and traditions, which survived and were within his reach, and from which he composed the narrative as we read it. It does not contain an inspired, but a wholly human history, and it answers the purpose Moses intended it should answer, not that of teaching men geology by inspiration, but as a fitting introduction to that history and Law of the Hebrews in which he himself was concerned, and which he has chronicled as an eye-witness.

Again, Dr. Palfrey regards the books of the Law as standing upon different grounds, in point of authority, from the rest of the books in the Old Testament. He recognises two supernatural dispensations,—that by Moses, and that by Christ. The common opinion is, that the two were connected by a succession of miracles and inspired prophets, whose writings now in our hands are to be regarded as, alike with the Law and the New Testament, the oracles of God. Dr. P. on the contrary makes as broad a distinction between the Law and the Prophets, as the Reformers made between the writings of the Apostles and the Evangelists and the works of the Fathers of the Church. The supposed predictions scattered through the Prophets, which seem to indicate the expectation of the Messiah and the wider extension of God's care over the nations of the earth, Dr. P. regards as by no means original communications of hidden wisdom to the authors, but as statements of the hope or belief which grew up among the Hebrews, founded upon the promise of a new Prophet to come at some distant period, first uttered by Moses.

But we must again advise our readers that the work before us must be judged only upon a thorough perusal of its contents. We can safely promise them rich instruction and pleasant information on many points of interest, where ignorance generally prevails; and if the argument offered to them runs counter to their wishes, they must meet it as well as they can.

G. E. E.

TO A YOUNG FRIEND.

God bless thee on thy path of life,
And keep thee pure as morning dew,
And midst the clouds of earthly strife
May sun-bright visions meet thy view.

Seek ever that which should be sought ;
And may the influence of each hour
Unfold some golden bud of thought,
Into a bright and perfect flower.

Love Nature ;—she will feed thy mind
With heavenly hope and pure desire,
And lead thee in thy soul to find
The flashings of celestial fire.

Guard well that soul, and feel how rich
Thou art in such a boundless trust,
A mine of thought, compared with which
The wealth of kingdoms is as dust !

Gaze upward, through the heavens afar,
And let faith guide thy inward sight,
For thou shalt shine, a living star,
Amid that firmament of light !

Then through this scene by mortals trod,
With hope, and fear, and watchful care,
True to thyself, and to thy God,
Press onward with unceasing prayer.

R. C. W.

NOTICES OF THE LATE NATHANIEL THAYER, D. D.

WE are called again to record the death of an honoured and valued minister, who for many years has been known, and whose loss will be regretted, through all our churches. We have been permitted by the Pastor of the New North church in this city to publish part of a discourse delivered by him at the first church in Beverly, over which a son of Dr. Thayer is settled, on the morning of the Lord's day after his interment, July 5, 1840.

Amidst the more common ravages of death, or within the circles of private friendship, eulogies on the departed, even though they had left us much to admire and to mourn, should be cautiously bestowed. Extravagant praises of the dead may prove only snares to the living. But when one who, like our lamented friend, had become venerable not by years only but by honourable service, whose praise was in the churches and whose character commanded our esteem, is removed from the midst of us, we may freely give utterance to the emotions which such events awaken; and may derive from their death a confirmation of the lessons, which their lives did continually and eloquently enforce.

Dr. Nathaniel Thayer was born in Hampton, N. H. July 11, 1769. He was the son of Rev. Ebenezer Thayer, who for a long series of years was the respected minister of that town. He became a member of Harvard College in 1785, and was graduated in 1789, in the class of which the late President Kirkland was also a member. While pursuing his theological studies at Medford under the care of the late venerable Dr. Osgood, he engaged in the instruction of the public school in that place;—an arduous, but honourable work, which has been the beginning of their usefulness with some of the wisest and most eminent men both in Church and in State, who have adorned our country. Between the years 1792 and 1793 he also filled the place of a Tutor in Harvard College: till having completed his theological course and entered upon the public services of his profession,

he was ordained as junior Pastor of the church in Lancaster, in this State, Oct. 9, 1793.*

The gentleman with whom he was thus united, Rev. Timothy Harrington, had then fulfilled a ministry of nearly half a century; and through the infirmities of old age was unable to attend the services of the ordination. But feeling a deep interest in an event so important to the spiritual welfare of a people whom he had himself long and faithfully served, he requested that the procession, in which were not a few of the most eminent clergymen of the day, should stop on returning from the church before the door of his house; and coming forth to meet them, he expressed his joy in the occasion that had assembled them, and laying his aged hands upon his youthful colleague, he blessed him, and declared that he was now ready to depart, and would tell his predecessor,† whom he hoped shortly to meet in heaven, that he had left their common flock to a faithful care.

In this pleasant village of Lancaster, amidst a united and affectionate people, Dr. Thayer passed the residue of his days. His ministry extended to the long, and what has now become a very rare and unusual, term of nearly forty-seven years: and it was sustained with a fidelity and devotion honourable to the pastor, and in a harmony and peace not less honourable to the flock. For, as has been remarked, by one with whom Dr. Thayer was allied by family connexion as well as professional friendship,‡ “when ministers and people live long and happily together, some credit may be allowed to the prudence of both.” On the part of the people there were the virtues of a happy and flourishing village, united with reverence for the institutions of religion and ardent attachment to their pastor; while on his part were

* Lancaster was incorporated in 1653, and was for many years exposed to the incursions and barbarities of the Indians. It was wholly destroyed in 1676, and lay in ruins for some years. Two of its earliest ministers, Rev. John Whitney and Rev. Andrew Gardiner, were victims of savage fury, being surprised and murdered in or near their own houses, which they had fortified as garrisons.

† Mr. Harrington was ordained November 16, 1748; and his predecessor, Rev. John Prentice, in May 1705. Their united ministries extended through nearly ninety years, and that of Dr. Thayer, exceeding forty-six, made together a term of one hundred and thirty five years, for three successive ministries. See *Whitney's History of the County of Worcester*, and *Willard's History of Lancaster*.

‡ Rev. John Eliot, D. D., in his Sermon at the dedication of his church.

exemplified in no common measure those virtues, which of all others are best adapted to give stability and efficacy to any ministry. Dr. Thayer *loved his profession*; and this love was in him an hereditary attachment, derived through a long succession of ancestors, and shared with a family who from the times of John Cotton, of the First Church in Boston, even to the present have never failed in each generation of one or more representatives in the Christian ministry. He was devoted to the peculiar studies of his profession, from which he permitted no other objects however engaging, nor yet the infirmities of advancing years, to distract his attention. He was an affectionate and devoted pastor, who knew the flock and was known of them, impartial and considerate in his regards, and alike to the rich and to the poor, to the obscure as to the honourable, according to their several conditions, the father, brother, counsellor and friend. He never incurred the reproach given of old to the unfaithful shepherds;—"the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost." In a remarkable sense he might have said, "I dwell among my own people;" and in his diligent studies pursued to the last, in his faithful preparation of discourses adapted to their wants and griefs, in his unintermitted pastoral intercourse, he has left an example worthy of imitation to his brethren and successors; and furnishing an instructive evidence of the efficacy, even in these days of change, of such fidelity to preserve the good influences of the ministry and to secure the harmony and prosperity of any people.

With this characteristic fidelity was combined great prudence. It is possible, that to some it seemed a prudence not wholly unmingled with timidity or an excess of caution. But though it dwelt certainly with discretion, and would neither unnecessarily offend nor put to hazard important interests, it suffered no compromise with principle. When the cause of truth or of sound morals was concerned, it appeared that it was allied with an unflinching courage and would take no counsel of any fear but the fear of God. This was exhibited in some signal instances, as well by his resolute maintenance, when it was required, of the discipline of his church, as by his firmness in exposing before those ecclesiastical tribunals, to which he was so often called, every form of deception or unworthy artifice.

In his theological views he was distinguished, from the very beginning to the close of his professional career, by a genuine catholicism. He was of that honoured class, of whom were Mayhew and Clarke, and Freeman and Bancroft, and others that have passed or are rapidly passing to their reward, who in days less propitious than our own openly professed and inculcated the Unitarian faith. He was through life a consistent believer and a hearty advocate of rational Christianity. It did not shake his confidence in its truth, that it was reviled of men. He found in its doctrines a beautiful accordance with what his understanding revealed to him of truth, and with what his heart craved for its solace. Accordingly, the same views, which for almost half a century he enforced in his teachings and adorned by his life, were his support in his expiring hour.

These various qualities, united with an unfailing kindness of heart and a truly Christian courtesy, conciliated the confidence not of his people only, who esteemed him for his works' sake, but of his brethren in the same profession, of the churches who shared in his ministrations, and of the community at large. For us, his brethren or sons in the Gospel, it was impossible to regard otherwise than with respect—may we be disposed to imitate—that wise and beneficent ministry, the fruits of which, though there were never wanting a just decision and independence, were seen in the harmony of a numerous flock, in their exemplary attendance on the worship of the sanctuary, and in the spectacle, almost unparalleled in these days, of a single temple in that large and populous village.* That single church still remains, the honourable monument of his wisdom and fidelity; and when this beautiful spectacle shall cease and other churches shall arise by its side, may the same blessed spirit of Christian love, of which the whole life of our friend was the exemplification, unite the members; and taught by his example and walking in his steps, may they know "how good and how pleasant a thing it is for brethren to dwell together in unity."

Among the expressions of his pastoral faithfulness, and as part also of his character as a good citizen, was his zeal in the cause of education and his affectionate interest for the young. He looked with

* During the greater part of Dr. Thayer's ministry there was no public worship in the town of Lancaster except in the Congregational meetinghouse. Recently two other religious societies have been formed, though they have not yet erected places for their worship.

solicitude upon the rising generation. He devoted much of his time, many days of each year, to the visiting of his parochial schools; and to the children of his own flock he continued to the last his assiduous and paternal cares.* They were not lost upon their susceptible hearts; and the tears which, as we have learned, were shed by teachers and by pupils of his Sunday School, when it was known that they could see his face no more, testified to the affection which they bore him.

His last moments were in happy accordance with his faith and with his life. I am aware that there is a disposition to embellish or exaggerate the scenes of a dying bed. We listen reverently to lips which death is about to close. We dwell fondly on the accents of a beloved and departing friend; and imagination conspires with affection—never so partial as when bereaved—to increase the delusion. Happily, however, in the simple truth, which God forbid we should presume to violate in this holy place, we have an undeniable testimony to his unchanging convictions and to the enduring power of his faith. In the circumstances of his death,† though there was much in its suddenness to afflict his friends, there was a gracious accordance with his own wishes. He desired a sudden release. He dreaded a continuance of life beyond the continuance of usefulness. He particularly deprecated a disordered reason; and could hardly endure the thought, that while animal life remained the intellectual light should be darkened. His prayer was granted; and at a moment when his friends

* The last interview with which the writer of these notices was favoured with Dr. Thayer was while he was on a visit to Boston, but a few weeks before his death; and the purpose he had specially in view was the completion of a catalogue of the best practical religious books, which he wished to procure for the benefit of the children of his flock. They were thus among the last, as they had always been the cherished, objects of his pastoral regards; and he recommended to his younger friends in the ministry the religious care of the young as among the most effectual means of their usefulness.

† Dr. Thayer was on his way to the Falls of Niagara, accompanied by his youngest daughter, and reached Rochester, N. Y., in his accustomed health and cheerfulness on the evening of the 23d of June. After retiring to rest he became unwell, and was persuaded to have medical advice. But it was immediately found, that the disorder was fatal. He felt that his end was approaching, and calling his daughter to his side, he expressed the assurance of his faith, sent his love to his family, and in the full exercise of his reason calmly expired on the morning of the 24th.

were not aware, at a distance from his flock and his beloved home, the summons came. He met it without amazement, yea, with a serene and cheerful trust. Death had no terrors for one, whose life was a preparation for death. He declared with unfaltering lips, "that the faith he had preached sustained him"—such were his words; and devoutly commending his wife, his children, and his people—next only to his family in his affections—to the God of love, and his own spirit to him who breathed it, he departed in the 71st year of his age, and in the 47th of his ministry.*

The reputation of our lamented friend had preceded him, and his character was in honor with multitudes to whom personally he was unknown. The clergy with many other of the inhabitants of Rochester, where his last night was spent, testified their interest in the event by every possible token of sympathy and respect.† And though our friend was so speedily removed beyond the need or the reach of human help, yet it seemed an appropriate tribute to one who had been courteous to all men, whose dwelling for half a century had been the seat of hospitality, and whose "words had comforted many," that he should in his last hours find friends in strangers, and have returned into his own bosom the kindnesses he had through his whole life bestowed.

Few of the wishes of his heart remained unaccomplished. Yet among the purposes of a journey in which he was thus suddenly arrested, was a visit to Wilkesbarre, a beautiful village in the vale of Wyoming, in Pennsylvania, to which while yet a candidate for the

* With one exception, Dr. Thayer was the oldest clergyman in the State having the sole charge of a parish.

† The clergy of various denominations in the city of Rochester exhibited the utmost kindness on the occasion, which is gratefully remembered by the bereaved family. Rev. Mr. Whitehouse of the Episcopal Church offered to open his house for a public funeral service; but other arrangements having been made, the remains were conveyed to Lancaster, where on their arrival on Saturday, attended by friends, prayers were offered in front of the house, and under the shade of the same elms, whence so many years before the venerable Mr. Harrington had come forth, as has been mentioned, to welcome and bless his colleague. On the following Monday, June 29, the funeral services were attended in the meetinghouse by an immense concourse from Lancaster and its vicinity. Prayers were then offered by Rev. Messrs. Allen of Bolton, and Lincoln of Fitchburg, and an impressive sermon was delivered by Rev. Mr. Hill of Worcester.

ministry he was invited by the late Hon. Timothy Pickering, then residing there. This romantic spot left ineffaceable impressions on his memory, and he was desirous of renewing, after an interval of fifty years, associations which time had hallowed. But his purposes were broken off. He has gone to a better country, and the places that once knew him here shall know him no more.

Of his private and domestic virtues, which even beyond his professional, commanded the confidence and warm affection of all who were near to him, I need not speak. His family have lost a beloved and venerated head, who went before them in the ways of wisdom and "on whose tongue was the law of kindness." They can mingle gratitude with natural grief that such a husband, father, and friend was spared so long; that they were permitted to rejoice in his light, and to share in his devoted love. To the church of which he was the faithful pastor, "leading them as by the side of still waters," and to other churches not a few, who were favoured with his occasional ministrations, he has bequeathed the rich legacy of his instructions and prayers;—of instructions, not of men's wisdom, but of the truth of God; and of prayers, which were of the righteous man and avail much.

I have spoken only in the simplicity of truth in the imperfect tribute I have thus been offering to the memory of our friend. And should any apology be needed for departing thus far, or in this place, from the accustomed topics of the day, I shall find it, Christian Brethren of this church, in the respect you cherished for his character, in the share which you enjoyed of his ministrations, and in the interest he expressed for the prosperity of this society. He "naturally cared for your state;" and on the day when he assisted in consecrating his son to your service * he gave utterance to his desires for your welfare, and to the sentiments he cherished for the memory of your pastors. The names of Willard, Mc'Keen, and Abbott† were the subjects of his

* Rev. Christopher T. Thayer, the second son of the subject of this notice, was ordained as Pastor of the First Church in Beverly, January 27, 1830. On this occasion his father preached the Sermon, and Dr. Bancroft delivered the Charge. These excellent services were published.

† Rev. Joseph Willard, D. D. L. L. D., President of Harvard University. He was ordained at Beverly November, 1772, and was removed to Cambridge December, 1781. He died in September, 1804.

just eulogium; and in charging his son to give himself wholly to his ministry,—a charge well becoming his paternal lips, for it was enforced by his own bright example—he held up to view the virtues of his predecessors as worthy of his generous emulation. “The successor of such men,” said he, “has not only an honourable, but a laborious scene of service: and it is the desire of my soul that, like them, you may be a good and faithful minister; that in seasons of discouragement and perplexity the consolation which it is your privilege and honour to dispense, as a servant of the compassionate Redeemer, may be your portion.” “It is especially my fervent prayer, that you and myself may so fulfil the ministry which we have received of the Lord Jesus, that we may be associated in the worship of the temple not made with hands, eternal in the heavens.”

For him this prayer is answered. He has finished his course, and has entered upon his reward. He has joined the great company of good and faithful men who have rested from their labours, and whose works do follow them. But their ministry, even their earthly ministry, has not ceased. It remains in the memory of their instructions, in the savour of their virtues, in the blessed efficacy of their prayers. May it please God to add the blessing that comes with the imitation of such examples. If, like our departed friend and father, ministers will love their profession and “give themselves” to its labours, they shall rejoice, as did he, in the prosperity of the people. They will at the least be contributing their faithful endeavours to check injurious divisions or unprofitable change; to unite the flock in the bond of peace, and, though they should not be permitted the same protracted term of service, they will have done much to extend through the church and in the world the influences of undefiled religion.*

Rev. Joseph Mc'Keen D. D., was ordained at Beverly, as successor to President Willard, May, 1785, and was chosen President of Bowdoin College in 1802. He died in 1807.

Rev. Abiel Abbot D. D., having first been pastor of the church in Haverhill, was installed in Beverly December, 1803; and died June, 1828.

* Among Dr. Thayer's publications are a Sermon before the Ancient and Honorable Artillery Company, in 1798; at the General Election, in 1823; at the Installation of Rev. William Emerson, Boston, 1799; at the Ordination of Rev. Samuel Willard, Deerfield, 1807; at the Installation of Rev. Winthrop Bailey, Greenfield, 1825; and, as already mentioned, at the Ordination of his son at Beverly, 1830.

EXPOSITION OF JOHN VI. 51—56.

I AM the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

Had Jesus simply said, "I am the bread of life," there would have been no difficulty in the discourse from which this passage is taken. The idea of spiritual food is natural and obvious. When truth is announced, suited to expand, elevate and purify the soul; when a precept is promulgated, which commands the assent of reason and conscience, and embodies a higher view of duty than was before entertained; when a living model of goodness is presented, kindling love and admiration, and at the same time inspiring desire, purpose and power of imitation; the effect upon the soul is analogous to that of food upon the body. We feel that our spiritual part has been refreshed, strengthened and made to grow. So universally is our language about spiritual things borrowed from outward things, that we are scarcely conscious of using a figure, when we say on such occasions that our souls have been fed and nourished.

Neither is there any difficulty in the fact that he says, "*I am the bread of life*," rather than, my word, truth, doctrine, is the bread of life; for Jesus is himself the living Gospel. His life and character are the most important of the Gospel means of grace.

These remarks explain the discourse, so far as the use of this figure is concerned, till we come to the 51st verse; where a difficulty arises from an amplification of the idea into the particulars of *eating the flesh* and *drinking the blood* of the Son of man. If the remainder of the passage were *merely* an amplification of the figure first used, it would seem to be an unnecessary violation of good taste. But a new idea is here introduced. An allusion commences to the death of Jesus. This is indicated by the words, "The bread that I will give him is my flesh, which I will give for the life of the world." He who becomes my true follower, our Lord may be understood to say, must not only,

as I have implied, take into his inmost soul, digest and be nourished by my word, character and life, but most especially must he thus use the circumstances of my sufferings and death. He must rise above the common worldly views of the shame and agony of the cross, and see in them true spiritual glory and triumph. He must understand, sympathise with, and partake of the spirit of love, self-sacrifice and obedience, which will be exemplified in the last scenes of my life. When he does so, a new and powerful element of spiritual life and growth enters into his soul.

It may be asked, could our Lord expect that the meaning which has now been given to his words would be conveyed by them into the minds of his hearers? If not, why did he not speak more directly? Why veil his meaning in obscure figures calculated to confound their understandings? I answer, that probably his general assertions that he was the bread of life were understood by a few only of his gross and sensual hearers, and that the figures under which he alluded to his death were understood by none. The idea of a crucified Messiah could not be forced upon the Jewish mind by the most plain and repeated assertions, much less by dark and remote hints. I suppose our Lord to have spoken on this occasion as the peculiar circumstances of his position often compelled him to speak. He had truth to utter for which his hearers were wholly unprepared, and which could not by any mode of inculcation be instantaneously introduced into their minds. He therefore did the only thing the case admitted of. He wrapped up his meaning in a short, startling, perhaps paradoxical expression, which by reason of its very strangeness could be remembered without being understood, and the significance of which might long afterwards dawn upon the mind.

Moreover, the immediate effect of the use of such language on this occasion was, to separate the true disciples of Jesus from his selfish and worldly followers, whose zeal it was necessary to repress lest it should produce a popular tumult. This class, offended by the hard sayings from which all that they could gather was, that they were not to expect a continuance of such a supply of bodily food as they had already received, "went back and walked no more with him;" whilst others, equally unable to comprehend his meaning, had yet understood enough of his instructions, and had sufficient faith in him, to believe that the meaning they could not fathom was a good one, and still entertained the sentiment expressed by Peter, "Lord, to whom shall we go? thou hast the words of eternal life."

NOTICES OF BOOKS.

THE LAW AND CUSTOM OF SLAVERY IN BRITISH INDIA, *In a Series of Letters to Thomas F. Buxton, Esq. By William Adam.* Boston: Weeks, Jordan & Co. 1840. pp. 279, 12mo.

THIS volume is one which, from its subject, will not awaken among us the interest which its merits deserve. India is a country so remote from and disconnected with us, that we look with comparative indifference upon its institutions and the condition of its vast multitudes. The work will doubtless receive due attention in other quarters. It is a treatise upon slavery in the Indian peninsula; showing the modifications of it by the Hindu, Mohammedan and British law, with statistical accounts of the number and condition of the slaves at present. Mr. Adam also comments upon the policy of the laws which have perpetuated slavery, and shews that many of the decisions of the Courts are repugnant to the spirit of the laws which they expounded. He considers it the duty of the English Government to abolish slavery in India, as they have the power to do this, and the further continuance of it is a reproach to the character of England. The book is well written, in a candid and liberal spirit, and shows accurate and extensive research.

THE MINISTRY OF JESUS CHRIST; *Compiled and Arranged from the Four Gospels, for Families and Sunday Schools: With Notes and Questions.* By T. B. Fox. Second Edition. Boston: Weeks, Jordan & Co. 1840. pp. 264, 18mo.

WE welcome a new and improved edition of this little work. Omitting the Poetical Illustrations, which before made an additional volume, *The Ministry* itself is now offered in a single volume, so enlarged and illustrated with references as to give it new value, and yet not to

prevent its being used with the first edition. The *Notes* at the end are much extended, and though, as the author says, they will not "supply the place of a Commentary," they will be found sufficient in good hands for common purposes; too little of commentary is better than too much. As before, there is a small separate book of *Questions*, which will help the teacher. The only test of such a work as Mr. Fox with much practical experience has here given us, lies in its use. And the best that could be said of it is, that it is worthy of careful examination and trial.

DUTIES OF YOUNG MEN, *Exhibited in Six Lectures; With an Anniversary Address, delivered before the Richmond Lyceum.* By E. H. Chapin. Boston: Abel Tompkins and B. B. Mussey. 1840. pp. 212, 18mo.

WE know nothing of the author of these Lectures, but perceive that they were first preached in the Independent Christian Church, Richmond, Va., and afterward in Charlestown, Mass. The subjects are Self-Duties, Social Duties, Duties of Young Men as Citizens, Intellectual Duties, Moral Duties, Concluding Lecture. These large and not light topics are treated with ability—more than common ability. The chief fault is a style too ambitious, with an excess of ornament, and occasional violation of good taste. At the same time there is a vivacity and freedom and vigour of expression throughout, which, with good utterance, must have given the lectures no little force in the hearing, and will secure to them an interest in the reading. They are never dull, and seldom trite. The doctrine for the most part is sound, and the morality elevated and earnest. If we have qualified the expression as to soundness, we had in mind some of the views of Government, in the discourse on the Duties of Citizens. More deference and submission are there allowed, in some places, to the will of the majority and the vox populi, than we like to see. This however is afterward restricted, and the whole view is more guarded and Christian than is usual in the vulgar talk about liberty. There is no subject more important, more vital to the welfare of our country, than this, pertaining to principles of government and uses of liberty. We are

thankful for any judicious attempt to imbue the minds of the young with the only light and truth that can save us—those of the Gospel of Christ.

THE CHRISTIAN TEACHER; *a Theological and Literary Journal*.
London. Numbers, vii, viii. January, April, 1840. pp. 118,
102, 8vo.

THIS periodical, the former numbers of which we have noticed,* sustains its place and interest, as an exponent of liberal and enlightened opinions on the great subjects of moral and religious concern at the present. The number for January opens with a long and thorough examination, by Rev. J. H. Thom, of the "Oxford Tracts." On reading the article we are confirmed in the opinion which we had formed from perusing those remarkable productions, that the authors of them are consistent disciples of the Church of England, and that they are labouring with might and main to stem the influence alike of Methodism and of Liberalism. Opposition to the "Evangelical School" is, after all, the leading impulse of the Tracts. The article before us awards due praise to the Oxford theologians for their scholarship and refinement, their integrity and consistency. Opprobrium is the last weapon which any members of the Church should use against this new combination and enterprise of some of her best scholars and fondest admirers. Unitarians cannot but look with great interest upon the hot warfare which is now waged in the proud camp of their most decided enemies. Some of our principles, strangely enough, are assumed by both parties in the dispute. What will be the result of the contest it is impossible for us to predict. Liberty and reason have successfully fought many hard battles, but their struggles are attended with no less heat now than pains and penalties are for the most part taken from the hands of "established" power and authority.

This number contains a translation of an Essay by Bretschneider on "Freedom and Authority." Moral, political, and religious free-

* Monthly Miscellany, Vol. II. p. 158.

dom—subjects which have a magical sound, but concerning which there prevail much uncertainty and vagueness, are very intelligibly and pertinently discussed, considering the wide space of argument which they cover. Moral freedom is not exemption from law, nor from the influence of determining motives; but is an obedience yielded to law, from an appreciation of the goodness of that law. Political freedom does not consist in an exemption from restraint and control; but in a voluntary subjection to laws framed in accordance with the idea of right. Religious freedom does not consist in the ability to believe what one will, nor in the right to form an opinion according to one's pleasure; but in a belief founded on arguments recognisable by all who are competent to judge of them, and therefore claiming assent from the inward conviction of the mind.

Under the title, "Heresies of Samuel Taylor Coleridge," are some remarks which have a peculiar interest in connexion with the late Controversy between the Unitarians and Episcopalians in Liverpool. Coleridge, a proud witness in behalf of the Church, inasmuch as he came to it from being a Unitarian, was more than once referred to in the controversy with evident satisfaction on the part of the Episcopalians. The article before us, in quotations from Coleridge's later writings, distinctly proves upon him the maintenance of some of the worst heresies which were charged in the controversy upon Unitarians. He denied the authenticity of the first part of the Gospels of Matthew and Luke, and of some of the last verses of the Gospel of Mark, and the propriety of ascribing the Epistle to the Hebrews to St. Paul. He denied verbal inspiration, and the existence of a devil, and maintained many other great heresies.

No. VIII opens with the first of a series of articles, the general title of which is "The Nature and Design of Christianity investigated from an Analysis of its Primitive Records, contained in the New Testament." With the purpose of ascertaining the value and design of Christianity from a fair and broad study of its records, without any dogmatic system or assumed standard to perplex the inquirer, the writer, Rev. J. J. Taylor, here begins with a careful analysis of the first three Gospels. Commencing with the common critical helps for interpreting these writings, which are known to have assumed their present form before the close of the second century, the inquirer is led to divide the great subject before him into four heads;—1. a summary of the principal events in the life of Jesus; 2. a classified

view of the various supernatural agencies manifested in or by Christ ; 3. a similar classification of the principal doctrines taught by him ; 4. the general impression left on the mind, after the foregoing examination, of the character and person of Jesus Christ, and of the nature and design of his religion. Of course some difficulties will be encountered concerning interpretation and fact, but such difficulties concern the head rather than the heart, and cannot for a moment veil the moral signification of the narratives. A profound religious emotion will be the result of a faithful study thus pursued. While the soul of the individual is quickened into a higher life, it will be impressed with a conviction of the divinity of that truth, which as spoken by a company of fishermen and mechanics has left a deeper impression on society, and breathed a holier influence over the world, than the wisdom of all ages.

After a brief but interesting article upon the Character of the Italian Statesmen of the fourteenth and fifteenth centuries, we have a sound criticism of the beautiful text—"The Spirit of truth, that guideth into truth." The spirit of truth is love of truth, based upon faith in truth and exhibiting itself in a fervent and impartial pursuit of truth. The hindrances which such a spirit has to encounter, the hostile influences in man's constitution, condition and social arrangements with which it has to contend, are very numerous, and it requires some deep study to define them. There is a spirit of worldliness and selfishness, inconsistent with the love and the pursuit of truth ; vice and sensuality quench the spirit of truth ; a morbid, distempered imagination cannot relish reality ; a distrust of the practical consequences of truth, a fear that truth may do harm, implies a sad deficiency of a truthful spirit ; superstition and sectarianism likewise, partaking as they do of bigotry and exclusiveness, are utterly at war with that open, unprejudiced state of the mind which is ready to receive and willing to be instructed.

A short article on Heine is sufficient to contrast the wretched and abominable philosophy, so called, in which he has denounced Christianity with implacable hostility, with the real essence of that faith which he has so miserably misapprehended and perverted.—Mr. Norton's late Discourse, which has led to controversy here, is the subject of unfavourable criticism.—"Socialism," the great dread of English Bishops and Corporations, is treated as it deserves—not with contempt, but with discriminating prudence. Some extracts from Michelet's "Memoires de Luther," and a few more short articles of interesting comment and remark, complete the list of contents.

ESSAY ON THE CHARACTER AND INFLUENCE OF WASHINGTON *in the Revolution of the United States of America.* By M. Guizot. Translated from the French. Boston: J. Munroe & Co. 1840. pp. 188, 16mo.

THE nation, which after our own cherishes the greatest respect and veneration for the character of Washington, is France. Mr. Sparks, having completed the publication of his *Life and Writings*, applied to M. Guizot, the eminent French statesman and historian, to make a selection from the voluminous American work, and to translate it so that the French might read it in their own language. M. Guizot complied, and the little book before us is a translation of the Introductory Essay which he prefixed to his publication.

He commences with a brief review of our contest with Great Britain, which he deems justified on the grounds that we had wrongs to redress, and therefore a cause of resistance, and that we had likewise a reasonable hope of success. He specifies the obstacles which presented themselves in the beginning and the progress of the struggle,—the discord and disaffection among ourselves, the jealousy and opposition which prevailed among the State Governments as to the measures of Congress, the want of authority in the rulers, and of discipline in the army, and the prevailing poverty. Many bright flashes of true wisdom are scattered over this part of the Essay. Then Washington appears on the scene, first known as an officer under the English Government in the West of Virginia, successful and honoured in his resistance to the French and the Indians. The promise and the virtues of his youthful career are exhibited with true French enthusiasm by M. Guizot. For nine years of war, and for ten years passed in arranging and consolidating a form of government, Washington was the great master of the struggling nation. God endowed him with a rare combination of the mental, moral and physical qualities which were so absolutely requisite in the arduous place which he filled. He was courageous, discreet, patient and resolute. He was persevering, hopeful and magnanimous. He was open to advice, but firm in his own convictions. He loved his fame and he watched over the integrity of his motives. We ourselves, however much we had revered him, were not conscious how worthy he was of our utmost regard, till

Mr. Sparks had given to us the whole public and private history of his life. M. Guizot illustrates all the qualities and virtues of his character as they were displayed in battle and in council, in legislation and at his own fireside. He shows how the respect which all men and all parties entertained for him appeared even in the cabals of the seditious, the unprincipled and the discontented. He vindicates his military capacity, which has been called in question. One of the most powerful and interesting parts of the Essay is that which describes Washington in his temporary retirement, after the proud success of a toilsome war, yielding up his love of quiet to answer the acclamations of the people who called him to be the President of the Republic. His misgiving and his noble purpose are set side by side. His unstained career is thus briefly traced to the quiet tomb of his fathers, now honoured more than the proudest sepulchre of the proudest monarch. M. Guizot concludes:—"Of all great men, he was the most virtuous and the most fortunate. In this world, God has no higher favours to bestow."

The translation is executed at once with fidelity and with grace. The patriotic feelings and the scholarlike habits of the translator must have concurred in making it a grateful task, which he undertook and has so well performed.

TWO SERMONS ON THE *Kind Treatment, and on the Emancipation of Slaves. Preached at Mobile, on Sunday the 10th, and Sunday the 17th of May, 1840. With a Prefatory Statement. By Geo. F. Simmons.* Boston: W. Crosby & Co. 1840. pp. 30, 8vo.

THE circumstances which led to the publication of these sermons are probably known to most of our readers. Mr. Simmons, as he tells us in his preface, had long felt it to be his duty to express his views on the subject of slavery in the pulpit at Mobile, where he ministered, and where "slavery was not to him an abstraction." He therefore prepared and delivered two discourses, without seeking advice from his friends, because he was unwilling to implicate them in his offence. The first discourse was heard with approbation; the second produced great excitement, not among the hearers, nor in his own congregation,

but among those to whom rumour bore the intelligence that he had been preaching Abolitionism. An attempt was made to obtain a bill of indictment from the Grand Jury; which failing, threats of violence were so distinctly uttered, that his advisers unanimously urged him to leave the city. He took refuge on board a packet, which in two or three days sailed for New York; and on his return to Boston published the sermons precisely as they were delivered, asking only "to be judged, not by what has been said of him, but by what he has said."

In the first of these two discourses,—both of which are founded on the text, Colossians iv. 1: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven,"—Mr. Simmons considers the position of the "servile class" in America, and after describing the disadvantages and evils which are inseparable from their lot, applies to their case the Christian law, which requires us to remember that the slave is our brother, whom we are therefore bound to regard with fraternal feeling—to treat with kindness and true affection. In the second discourse, after meeting the objection that this is too *exciting* a subject for the pulpit, he proceeds to inquire how the principles of Christian duty affect the claim of the slave to liberation. He distinguishes two classes among the coloured servants of the South;—those "who are not fit to be immediately freed from their restraints, concerning whom it becomes the aim of one who acts towards them in the spirit of Christian fraternity, that they should be fitted for freedom, and made wholly free;" and "those who are able to take care of themselves and are capable of judging of their own good," whose right to liberty should be allowed, and practically acknowledged. The fundamental principle of slavery, Mr. S. maintains, is inconsistent with the fundamental principle of Christian morality; "Christianity must therefore eat out the heart of slavery even while slavery continues." He then examines the "alleged facts, that slavery was authorised under the Mosaic dispensation, and tolerated under that of Christ;" and comes to the conclusion, that "slavery is wrong," and "if it be wrong," asks Mr. S., "ought not the removal of it to be the settled policy of the people among whom it exists?" Finally, to avoid misapprehension, he declares that he is "not an abolitionist, (in the technical sense which is given to the word); but one of that large and increasing body of Christians, who hold slavery to be wrong and are earnest for its removal." Indeed, in his preface he observes, "It was there [at the

South], and not here that I was prompted thus to speak. In New England I should have been silent, or have addressed myself to the opponents of slavery, with exhortations to moderation and charity."

The prefatory statement is written in a calm and manly tone. We recommend this even more than the sermons to perusal. They were written for the South; this for the North. Whether it was judicious to preach the sermons, will be decided differently by persons of different sympathies; that Mr. Simmons obeyed his convictions of duty, no one can doubt.

THE INSTABILITY OF MINISTERIAL LIFE. *A Discourse delivered at Bulfinch Street [Church], on taking leave of the Society, May 24, 1840. By Paul Dean.* Boston: S. G. Simpkins. 1840. pp. 24, 8vo.

WE like this sermon much. It is plain speaking, and good speaking. The plan of the discourse is happy, and the execution good. Mr. Dean made use of the occasion on which he parted from his people, "to remind them of several changes, of general interest, which had taken place; and of certain other and more important things, which remain and will continue unchanged." The changes which he notices belong to the ministry and the churches, which are affected by death and removal; to the aspects and doctrines of religion; and to methods of spreading the Gospel and producing reform, under which head he specifies lectures, associations, and the peculiarities of the modern revival system. But while "ministers pass away, the ministry of truth and grace remains; the members of the church die, but the church ever lives, and journeys towards that better and heavenly country;" while "errors change, truth is everlasting;" while "human inventions are weak and transitory, God's method of providence and grace, by which he will reform sinners, perfect his church and bring home his redeemed, is all powerful and efficient." Mr. Dean adds solemn and affectionate words of farewell counsel, and expresses his satisfaction in leaving his beloved people under the care of their present pastor.

INTELLIGENCE.

ORDINATION AT CALAIS, ME.—Rev. William Cushing, recently from the Divinity School at Cambridge, was ordained as an Evangelist, at Calais, on Wednesday, June 10, 1840. The exercises were as follows:—Reading of the Scriptures, and Introductory Prayer, by Rev. Mr. Kilton of the Christian Society at Eastport; Sermon, by the Candidate; Ordaining Prayer, by Rev. Mr. Kilton; Charge, Right Hand of Fellowship, and Concluding Prayer, by Rev. Mr. Edes of Eastport.

Rev. Messrs. Stone of Machias, and Hedge of Bangor, were solicited to preach on this occasion; but it was convenient for neither of them. And being excluded by distance from the usual ministerial assistance, it seemed excusable for the candidate to revive the ancient custom of the Congregationalists, and preach his own sermon. The text was from Luke xxiv. 25: "Slow of heart to believe." The aim of the preacher was to give a brief statement of the principles and doctrines of the Unitarians; to show that they are in advance of the prevalent views of the Christian world; and that it is not they, but other denominations, that are "slow of heart to believe." Our principles in the pursuit of religious knowledge were thus summed up:—"Believing, then, in the imperfection of existing views of religious truth; believing that the Bible is the chief source whence it is to be drawn, and that its simple representations are to be received, without being elaborated into artificial systems by the exercise of the reason and in the use of vain philosophy; believing that new light is to break forth from its sacred pages; believing that Christian truth expands and will ever expand, the more we study and practise it; and believing that the truth need fear no investigation, but will ever come off victorious over error; our motto is that so oft abused expression, Free Inquiry; and our watchword is, Progress." The following extracts show the train of remarks that succeeded. "We take the Bible for our creed; we think we have not yet fully fathomed its depths of heavenly wisdom, and brought up its precious gems of truth; we would not willingly bind ourselves or others to any particular limits in our search; we feel that we cannot express its divine teachings in better or plainer language, than did its inspired writers; we feel that it would be vain to attempt to convey to others a conception of the quick-coming, heart-warming, soul-inspiring thoughts that fill our minds, as we peruse its sacred pages." "We pretend not to express our whole faith in a few brief pages; we cannot recall it to our minds in a few brief moments; we are only conscious of it, as from day to day we study the life and teachings of our divine Master, and meditate upon spiritual things. If one could see the course of our thoughts and the successive convictions of our minds at these times, he might know what we believe, and that we are by no means "slow of heart to believe."

Our whole faith cannot be written down ; it could be known in no other way. It is ever varying, ever new, ever presenting itself in new colours, as discerned in different minds, or in the same mind at different times. Yet as the light is reflected from the dewdrop in ever varying hues, and is still the same light of heaven ; so the truth thus reflected from the human intellect, in all its varying forms, is still the truth of God." Still there are prominent points of belief among us, and these may be distinctly set forth. The rest of the discourse was taken up in a rapid comparison of these with the prevailing views of Christendom, and in showing that they are more full and perfect than the popular faith.

The Society in Calais is in a prosperous condition. Its members however have suffered severely from the depression of the times, and hence their means are not equal to their will, to contribute for the support of religious institutions. Considerable additions have been recently made to the church, and others are expected. The congregation averages one hundred and fifty. The Sunday School numbers seventy. Evening meetings are well attended. Unitarians are as yet evil spoken of in this section of country, and their views are imperfectly understood. Still there are receivers in every direction, whose hearts are gladdened by these views. They need the sympathy, aid and prayers of their brethren who are more favourably situated. It is to be hoped, that in attention to the wants of the West those of the East will not be forgotten.

ORDINATION AT WALPOLE, N. H.—Rev. William Silsbee of Salem, a graduate of the Divinity School at Cambridge, was ordained over the First Congregational Church and Society in Walpole, N. H. on Wednesday, July 1, 1840. The services were as follows ;—Introductory Prayer, by Rev. Mr. Dwight of Northampton ; Reading of the Scriptures, by Rev. Mr. Everett of Northfield ; Sermon, by Rev. Dr. Flint of Salem ; Ordaining Prayer, by Rev. Mr. Bascom of Fitzwilliam N. H. ; Charge, by Rev. Dr. Francis of Watertown ; Right Hand of Fellowship, by Rev. Mr. Parker of Roxbury ; Address to the Society, by Rev. Mr. Livermore of Keene N. H. ; Concluding Prayer, by Rev. Mr. Leonard of Dublin N. H.

Dr. Flint took for his text the declaration of Paul in 1 Corinthians vi. 12 : "All things are lawful unto me, but all things are not expedient ;" and upon it founded a discussion of the question, how far the Christian minister should regard that which is expedient in presenting his views of what is true and right. In some cases he would feel the propriety of silence ; but he must never sacrifice integrity or independence. The example of the Apostles would be a safe guide.—In the Charge, Dr. Francis spoke of the duty of the minister to maintain his own spiritual life, to cultivate an interest in his pastoral relations, and to pay a proper regard to the moral welfare of the community.—In the Right Hand, Mr. Parker welcomed his friend to the labours, studies, and pleasures of the ministry.—In the Address to the People, Mr. Livermore urged the

importance of their fulfilling the pecuniary obligations into which they entered with their minister, of attending upon his public services, of responding to his pastoral efforts, and of cooperating with him in his various exertions for their good.

THEOLOGICAL SCHOOL AT CAMBRIDGE.—The annual exercises of the Theological School come in July. On Sunday evening, July 12, Rev. Alonzo Hill, of Worcester, preached the annual sermon before the Senior class. His text was 1 Corinthians, xvi. 13: "Watch ye, stand fast in the faith, quit you like men, be strong." In the earlier part of the discourse he set forth the position of the New England minister, as it was in former days, when one pastor gathered the people of a whole town, and lived and died in his place, and as it is now, when the towns are divided into small parishes, and the office has lost its permanency; and he endeavoured to show that on the whole the condition and prospects of the ministry at the present time are not less, and in some respects are more, propitious than formerly—propitious, that is, to true success. He then proceeded to state what now, as always, are the indispensable conditions of success. The first is, a heart in the work, enthusiastic attachment and devotedness. Another, fervour, earnestness and simplicity in the discharge of all its duties, proposing, attempting, expecting palpable results; under which head he insisted, that the people honour and will not abridge the freedom of speech in the pulpit. Another, seriousness and propriety in all the deportment of life, a visible demeanour corresponding always with the solemnity of the office. Another, a spirit of self-sacrifice, disinterestedness, freedom from discontent or self-seeking or love of gain, readiness to surrender personal considerations for the sake of the great cause. Under which head he protested against the frequency and facility of ministerial removals from place to place. The sermon closed with an application of the striking anecdote of the sentinel at Pompeii who refused to quit his post without order, notwithstanding the danger, and died watching.

On Friday, July 17, the annual visitation of the School was attended in the College Chapel. The graduating class was smaller than usual. Only four read dissertations—on the following subjects:—The Evangelical Narratives of the Resurrection, Mr. Daniel B. Parkhurst; The Uses of Intellectual Philosophy to the Preacher, Mr. Sylvester Judd; The Law of Christian Perfection, Mr. John H. Heywood; The Present Encouragements of the Ministry, Mr. Charles H. A. Dall.

In the afternoon of the same day the annual discourse before the Alumni of the School was delivered in the meetinghouse of the first Parish in Cambridge, by Rev. James Walker D. D. His subject was the Connexion of philosophy with religion, and the hopes which many indulge from a reform in philosophy. Religion Dr. W. regarded as being a branch of philosophy, which in its broad-

est and highest sense is the science of human relations, and therefore must include man's relations to the spiritual world. Mistakes prevail on this subject in consequence of supposing that "religion" is the same thing with "being religious," and of confounding "religion as it exists in itself" with "religion as it exists in men's minds." If we escape from these mistakes, we shall see that the philosophical aspect of religion is a legitimate aspect. Religion, moreover, must not seem to be afraid to look philosophy in the face. The popular tendency at present is, to examine the philosophical grounds of things; as is apparent in the titles of books even, in the "ultraisms" of the day, in the character of popular books and questions, in the rise of new schools and parties. This tendency, or movement, has peculiar claims on our attention. It must not be looked down upon with indifference, or contempt, as a distemper of the times. We must understand it, whatever it be; and be just to it.

Having thus vindicated the claim of the philosophical movement to a candid examination and a fair judgment, Dr. Walker proceeded to inquire whether the objections to philosophy are such as should lead us to believe that little aid can come from it. He acknowledged in the first place, that some opposition to philosophy is natural in this community. He then considered the prejudice of scholars against metaphysics, and showed it to be unreasonable, in view alike of the nature of metaphysical science and of the services which eminent writers in this department of study have rendered to the cause of knowledge. Next he noticed the complaint of instability in the systems to which philosophy has given birth. The complaint may be founded in justice; but what then? Systems perish, but parts of them constitute permanent additions to human knowledge. The same thing is true of other sciences, as geology and chemistry, as well as of the science of mind. Systems, too, do good even as systems, although after a time they disappear. Some persons however object to reforming religion by means of philosophy. If this be an objection against putting fallible reason above the authority of God, "I go with it," said Dr. W. "with all my heart." Yet every man has a philosophy of his own, which will affect his religion. The objection is founded on the idea, that a philosophical movement is an infidel movement; but this is not so. In Germany the *critical* movement has been infidel; the philosophical movement was religious. In this country the philosophical movement has done good.

In conclusion Dr. Walker said, that he was neither sanguine, nor was he one of "the root and branch" men. He believed the temple of truth should be rebuilt in the same manner as was the temple at Jerusalem by Herod, who only removed the old as fast as the new was constructed to take its place. Still he could not but hope that some one would arise among us to "fuse religion and philosophy into true devotion to Christ." But let such an one "build on the living Christ," and approach the high themes of God and heaven with reverence.

The character of the discourse will appear from this sketch of its topics. It was a plea against haste and severity of judgement upon "new views," and of course might be thought to evince a leaning towards them. But it was not a defence of any school. From some of the opinions maintained by the German, and French philosophers whose names are just now in vogue among us, Dr.

Walker expressed his dissent; while he asserted their claims to attention and respect.

At the annual meeting of the Alumni Rev. James Walker D. D. was chosen President, Rev. Convers Francis D. D. Vice President, Rev. S. K. Lothrop Secretary, and Rev. Alexander Young, Rev. George Putnam and Rev. Henry A. Miles Committee for the next year. Rev. William E. Channing D. D. was elected Second Preacher.

REV. DR. CHANNING.—On the first of last May, being the commencement of the parochial year with the Federal Street Society in this city, Rev. Dr. Channing addressed a letter to the Standing Committee, in which he signified his resolution definitely to relinquish from that day the small remainder of salary, which at their earnest request he had till then consented to receive from them, and expressed also his "wish and purpose, that all his public functions should cease." He did not desire however, "that a formal dissolution of the connexion between him and the society should take place. Having sustained the relation of pastor nearly forty years, it will be gratifying to me," he said, "that it should continue while circumstances remain as they are." The letter was communicated by the Committee to the congregation, by whom it was referred to a special committee, with instructions to report at a future meeting. This committee offered the result of their deliberations in the form of a Letter of reply to Rev. Dr. Channing, which was accepted and adopted by the whole society. The second paragraph of this reply will show the relation which Dr. Channing now sustains to the society.

"We do not wish to conceal from you, that we receive this decision with regret and pain. Perhaps we feel it the more sensibly, because it seemed to be our duty to acquiesce in it, and thus make it final. For several years we have known, that you considered such a separation as you now propose desirable on account of your health, and if we have heretofore been unwilling to give it our concurrence, it has been from feelings of respect and attachment to yourself, that have grown old in many of our hearts and sunk deep in all of them. We may from these feelings have resisted your wishes longer than we ought to have done, but we hope and trust we have not been unreasonable; and now that the time has arrived when we are not permitted to hesitate in giving to them our full assent, it gratifies us, that you do not seek to make the separation absolute and entire, but that you are desirous on your part, as we are on ours, to retain some of the bonds that have united us during a connexion that has been permitted to be so happy and to last so long."

Dr. Channing is therefore still the senior pastor of the Federal Street church, and minister of the congregation, although in the receipt of no salary, and released from all obligation of service.

BISHOP OF SOUTH CAROLINA.—At the Convention of the Episcopal Church of South Carolina, held at Charleston February 12, 1840, Rev. Christopher E. Gadsden D. D. rector of St. Philip's church in Charleston, was duly elected

Bishop of the diocese, as successor to the late Bishop Bowen. The canons of the Church requiring the presence of three Bishops for consecration to the Episcopate, Dr. Gadsden was under the necessity of coming to the North, and by invitation of the presiding Bishop extended his journey to Boston, whither he was attended by Bishops Doane of New Jersey and McCoskry of Michigan. The ceremony of consecration took place at Trinity church in this city on Sunday, June 21, and was performed by Bishop Griswold, the senior Bishop of the Episcopal Church in the United States, assisted by Bishops Doane and McCoskry, Rev. Dr. Wainwright of New York, Rev. Dr. Stone of Greenfield, and Rev. Mr. Watson of Boston. This was the first ceremony of the kind that has ever been witnessed in this city.

ANNIVERSARIES IN BOSTON.—We noticed in our last number the meetings of those Societies, in which our readers would probably feel most interest. We give, for the sake of record, a brief account of the other anniversaries which were celebrated here the last week in May.

SOCIETY FOR PROPAGATING THE GOSPEL.—The annual meeting of the "Society for Propagating the Gospel among the Indians and others in North America" was held on Thursday afternoon, May 28. The usual business was transacted, and the officers for the ensuing year were chosen:—Hon. Lemuel Shaw, President; Rev. Henry Ware D. D. Vice President; Alden Bradford L. L. D. Secretary; Rev. Francis Parkman D. D. Assistant Secretary; Hon. James Savage, Treasurer; Hon. Peter O. Thacher, Rev. Francis Parkman D. D., George Bond Esq., Rev. George Putnam, and Rev. Alexander Young, Select Committee.

The funds of this Society at present amount to nearly thirty thousand dollars; the income of which has been appropriated for several years past in aid of missions and of destitute churches at the West, and of two or three destitute places on the borders of this State and of Vermont, and in the support of a minister and school-master on the Isle of Shoals.—The reports of the Missionaries and the general report of the Secretary are presented to the Society at the semi-annual meeting in November. For the few years past public services have been discontinued. But we learn that the resources of the Society are to their full extent employed; and that though some of the scenes of its labours have of necessity been changed, its excellent objects are faithfully and earnestly pursued.

MASSACHUSETTS TEMPERANCE SOCIETY.—The twenty-eighth annual meeting was held for business on Friday, May 29, the President in the chair. The officers for the ensuing year were chosen:—John C. Warren, President; Samuel Dorr, Vice President; Charles Tappan, Treasurer; Walter

Channing, Secretary; Stephen Fairbanks, Moses Grant, Henry Edwards, Charles Brown, Edward Brooks, Counsellors. The Annual Report was read, and likewise the Report of the Publishing Committee, and addresses were made by Rev. John Pierpont and Alden Bradford Esq. of Boston, Mr. Stewart of Belfast, Ireland, and Rev. E. T. Taylor of Boston. Several resolutions were also offered by Mr. J. H. Purkitt, Mr. Fairbanks, and Mr. Grant, the last of which declared "that it was expedient to raise \$3,000 the present year, to extend the operations of the Society and advance the temperance reform."

On Sunday evening, May 31, the Annual Address was delivered, at the Odeon, by Mr. J. H. Purkitt, Agent of the Society.

PRISON DISCIPLINE SOCIETY.—The fifteenth annual meeting was held at the Marlboro' Chapel on Tuesday, May 26, Hon. S. T. Armstrong, President, in the chair. The Report was arranged under the following heads: 1. Important general principles in the treatment of the Insane Poor; viz. that "insane persons should, so far as practicable, be addressed by the same motives, and governed by the same methods, as those in the possession of reason;" that the insane be removed from their own families to an Asylum; that they be employed in useful labour; that they be furnished with means of reading; that they attend on regular religious exercises. 2. Present state of Lunatic Asylums. 3. Effects of moral and religious instruction in Prisons and Penitentiaries, "showing that the American Penitentiary System, as at present conducted, is reformatory." 4. Present state of Prisons and Penitentiaries. One passage under this head seems to us so remarkable, that we copy it.

"House of Correction at South Boston. A beautiful model in construction and discipline. The means used to promote order, industry, and obedience, are of the mildest and kindest character. No instrument of punishment is allowed in the premises except the cold shower bath. And the punishments for misdemeanors have been diminished nine tenths since the moral means have been more effectually introduced; for the records show, that whereas it required from three to four pages of a folio book to record them for a given period of time, say one month, it now takes about one third of one page. The moral means are the cause assigned for this change, by the Master of the House. Bibles, hymn books, the Sabbath school, the evening day school, evening prayers, public worship, careful attention and effort for the discharged, and faithful personal and religious conversation, are some of the moral means which God has shown to be good, and only good, and that continually. The guns and bayonets have been boxed up and put away in the garret. No officer is allowed to carry a staff. The God of love appears to smile upon this institution. Number of prisoners 300."

Samuel E. Cowes, Esq. of Portsmouth N. H. offered a resolution for the acceptance and printing of the Report. Rev. Professor Hopkins of Williams College offered a resolution,

That the spirit of revivals in our prisons, is devoutly to be desired and to be laboured for.

Rev. William E. Rogers of Boston presented a resolution,

That while we trace the establishment of Asylums for the Insane to a prevalent Christianity, we regard the truths and hopes and consolations imparted in

its religious services as an important auxiliary in the amelioration and cure of insanity.

Each of these gentlemen spoke at some length in support of his resolution.

MASSACHUSETTS TEMPERANCE UNION.—The meeting was held at the Odeon on Tuesday evening, May 26. Mr Stewart, from Belfast, Ireland, gave an account of the reformation which had been effected in Ireland, principally by the labours of Father Mathew.* The meeting was then addressed by Messrs. Pierpont of Boston, Lee of New York, Holmes of New Bedford, and Adams of Malden. "Mr. Pierpont's resolution and address strongly condemned the laws of this State which licensed dram-selling."

AMERICAN TRACT SOCIETY.—"The American Tract Society, Boston," held its annual meeting in the Marlboro' Chapel on Wednesday evening, May 27, Hon. S. T. Armstrong in the chair. The 26th Annual Report was read by Rev. Mr. Bliss, the Corresponding Secretary. The receipts for the year were stated to have been \$31,466 44, of which \$22,676 90 arose from the sale of publications; expenditures \$33,574, 21. During the year there were gratuitously circulated 2,133,000 pages of tracts, and 1,500 volumes; number of bound volumes circulated 98,000, including 1050 sets of the "Evangelical Family Library," each set containing 15 volumes. Rev. Dr. Edwards moved the acceptance and publication of the Report. The meeting was then addressed by Rev. Mr. Clarke of Ohio, Rev. Mr. Sawtell from Havre in France, Rev. Dr. Anderson of Boston, and Rev. Mr. Meigs, who had lately returned to his native land for a visit, after having spent nearly twenty five years as a missionary in Ceylon.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—This Board took advantage of the anniversary week in Boston, as previously in New York, to hold a public meeting in the Marlboro' Chapel on Thursday evening, May 28, Rev. Dr. Codman in the chair. A statement of the affairs of the Board for the last eight months was made by Rev. Mr. Greene, one of the Secretaries. The meeting was then addressed by Rev. Mr. Clarke of Ohio, Rev. Mr. Meigs

* Theobald Mathew was born in 1789, at the seat of the earl of Llandaff, in the County of Cork. "When about twenty years of age he entered Kilkenny College, where having completed the usual course of studies, he took orders as a Franciscan friar. On leaving college he fixed his residence at Cork, where in a short time he earned a high reputation by the zeal with which he discharged the duties of his sacred office, and particularly by his powers as a pulpit orator. He has spent the last twentyfive years in continual exertions to raise the poor of his neighborhood from the moral and physical degradation to which they had been reduced. By such a course of life he gained an unbounded influence."

from Ceylon, Rev. Mr. Holt of Portsmouth, and Rev. Mr. Eddy, one of the Agents of the Board. The Chapel was crowded, but the speaking did not seem to us to be very good.

MASSACHUSETTS MISSIONARY SOCIETY.—The 41st anniversary was celebrated in Marlboro' Chapel, on Tuesday evening, May 26, Rev. Dr. Woods in the chair. The Annual Report was read by Rev. J. S. Clark, Corresponding Secretary. The receipts the last year were \$16,937 90; number of churches assisted from the funds, 73; the smallest appropriation to any one was \$50, the largest \$300; 55 of these churches have pastors. Eleven of the churches mentioned in the last Report as having received aid, have assumed the responsibility of sustaining the Gospel alone. Besides the immediate operations of this Society in Massachusetts, they have aided the cause of Home Missions in other parts of the Union, through their connexion with the American Home Missionary Society. Rev. Asa Bullard moved that the Report be accepted and printed; and the meeting was addressed by Rev. Mr. Thayer of South Dennis, Rev. Mr. Worcester of Salem, Rev. Chauncy Eddy, and Rev. President Cleveland of Michigan, whose remarks related to the state of religion in the West, and were highly interesting. "Six years ago," said he, "I set foot on the peninsula of Michigan; at that time there was but one Presbytery, now there are five. There were then thirty feeble churches, now there are more than a hundred. There were then nineteen Presbyterian and Congregational ministers, now there are not less than sixty. Of these 120 churches, every one except the one at Detroit has been planted and watered by the Home Missionary Society. Those churches have been blessed with revivals. As to the character of these revivals, they were remarkably free from spurious excitement; and he did not know the minister that preaches any other doctrine than that of the Assembly's Catechism." * * "There is no such thing within my acquaintance," said he, "as prejudice against written sermons. I suppose there would be a preference for extemporaneous discourses, if they evince the same amount of study. But no where will rapid declamation be listened to with favour. The desire always is, for severe preparation."

MASSACHUSETTS SABBATH SCHOOL SOCIETY.—The celebration of the eighth Anniversary was held in the Marlboro' Chapel on Thursday, May 28, Hon. S. T. Armstrong, President, in the chair. The Annual Report was read by Rev. Asa Bullard, Corresponding Secretary. Returns had been received from 275 schools; connected with which are 5,970 teachers and superintendents, and 49,510 scholars; adding the reports made last year from 54 other schools, there are connected with 329 schools reported to this Society 6940 teachers and superintendents, 57,847 scholars, and 105,257 volumes. The number of scholars over 18 years of age is 12,474. The Report noticed the spread of revivals among the schools; in Northampton "the religious feeling commenced with

those from twelve to fourteen years of age, but it has extended to all ages in the school—even to the very young children of six or eight years." We observe too that in Middleton, it is said, "several as young as nine or ten years give evidence of a saving change." The Publishing Department of this Society is conducted with considerable efficiency. The whole number of their publications, including cards &c. is 318, of which 208 are bound volumes. The Society has also engaged in Sabbath School Missionary labours by extending aid to the Missouri Sunday School Society, by whom it was requested. \$400 worth of the Society's publications have been transmitted to St. Louis. The Report alluded to the formation of adult classes. "There are five classes of old ladies in the Sabbath School at Phillipston, whose ages are from 60 to 80. The school in Peru through the summer embraced a large proportion of the population who attend public worship. In the Tabernacle School, Salem, there are several classes of men and women, 51 of whom are past the period of middle life. The superintendent of the school in Northboro' is 83—probably the oldest in the Commonwealth."—After the Report had been read, and on motion of Rev. Mr. Fitch of Ipswich ordered to be printed, the meeting was addressed by Rev. Mr. Horton of Brookfield, Rev. Mr. Condit of South Hadley, Rev. President Cleaveland of Michigan, and Rev. Mr. Sawtell of Havre in France.

SEAMEN'S FRIEND SOCIETY.—The twelfth annual meeting was held at the Marlboro' Chapel on Wednesday, May 27, Hon. P. Cutler, President, in the chair. The Report was read by Rev. Mr. Lord, Secretary of the Society and pastor of the Mariner's church. The Society were early convinced that preaching and Christian ordinances should be maintained together; the Mariners' church was therefore organized about ten years ago; the whole number received to its communion has been 163, present number of members 122. The "Sailor's Home" continues to prosper; during the last nine months it had received 571 boarders, of whom only four had been turned away for bad conduct; the receipts for board had been equal to the expenditure.—Rev. William Ladd of Maine spoke in favour of the usual motion for accepting and printing the Report; Mr. R. H. Dana jr. of Boston, spoke on the importance of religious character to seamen, as a means of securing their civil rights; Rev. Mr. Sawtell, seamen's chaplain at Havre, spoke of the influence which the reformation and conversion of seamen must have on the conversion of the world, and introduced an interesting anecdote respecting the crew of the Switzerland, from this port, who having gone from the Sailor's Home in Boston, but on their arrival at Havre "having in vain searched for a decent and moral sailor's boarding-house, took possession of an empty shed, where they provided for themselves. Their resolute self-respect attracted attention; families of the first respectability invited them to tea; and Mr. S. doubted whether the President of the Society, if he should go to Havre, would receive more marked attention, or would deserve it better." Rev. Mr. Taylor, of the Bethel church in Boston, followed in support of the resolution offered by Mr. Sawtell. Rev.

Mr. Holt of Portsmouth spoke of the disasters to which seamen are liable, and the importance of prompt efforts for their spiritual benefit.—So far as we can judge from the report of the speeches, the meeting appears to have been one of the best of the week.

BAPTIST MEETINGS.—The Baptists support an organization of their own for most of the great objects of Christian philanthropy. The week of their anniversaries in this city is the same with that of the Congregationalists. We had prepared an account of their meetings, but have room only for two. That the variety of their operations may be seen, we give however the names of the "New England Sunday School Union," the "North Baptist Education Society," the "American Baptist Foreign Missionary Society," and the "Massachusetts Baptist Convention," auxiliary to the American Home Missionary Society; all of which held public meetings, at which Reports were read and Addresses made.

REVIVAL INTELLIGENCE MEETING.—This was not one of the usual meetings, but was called at the instance of some who "felt unwilling that this season should pass without some public acknowledgement of gratitude to God for his wonderful goodness." The meeting was held on Monday evening, May 25. Rev. Dr. Wayland presided. An account of the revivals in Boston and its vicinity was presented by Mr. Crowell; a sketch was also given of the progress of revivals during the two last years throughout the United States. Addresses were then made by Rev. Mr. Stow, Rev. Dr. Wayland, and Rev. Mr. Train.

PASTORAL CONFERENCE.—The Massachusetts Conference of Baptist Ministers held its annual meeting on Tuesday, May 26, Rev. Dr. Sharp in the chair. The Essay was read by Rev. Abiel Fisher of Swansea, on "Simplicity in preaching." A resolution was offered by Rev. Mr. Stow, and supported by several of the ministers, expressing gratitude, that the revivals of religion now so general "have mainly commenced and proceeded under the ministration of the regular pastors, aided by the members of the churches." The officers for the next year were then chosen, and also the "Essayists" and the Preachers;—first Essayist, Rev. Mr. Swain; first Preacher, Rev. Mr. Neale. In the evening the annual sermon was preached by Rev. Mr. Wayland of Salem, from 2 Timothy ii. 6: "The husbandman that laboureth must be first partaker of the fruits;" from which passage Mr. W. transposing the order of the words so as to express the fact that the husbandman must labour before partaking of the fruits, deduced the doctrine, which he made the subject of his discourse, that "Professional labour must precede professional success."

It is impossible not to remark how few laymen took an active part in the celebration of the anniversaries, in any denomination. Almost all the speakers were clergymen. Why is this? It should not be so.